

**Historical Mirror  
Sources of the  
Rusin and Hungarian  
Greek Rite Catholics  
in the  
United States of America  
1884-1963**

**JOHN SLIVKA**

**BROOKLYN, NEW YORK**

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## ABBREVIATIONS:

A.R.S. - ARS.: Amerikansky Russky Viestnik

A.R.Viestnik : Amerikansky Russky Viestnik

Card. : Cardinal

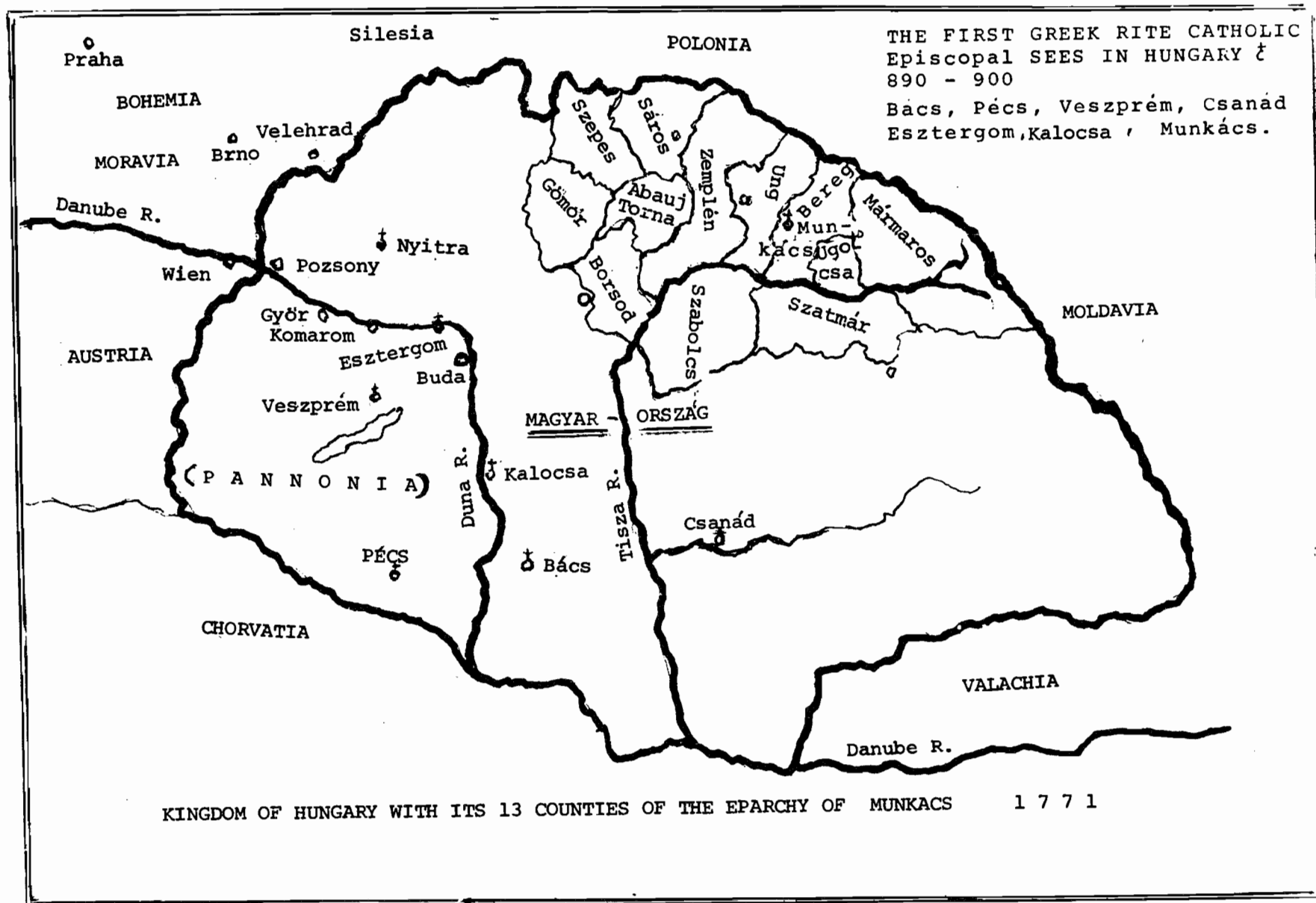
Fr. : Father

Fr.s.: Fathers

Rev. : Reverend

CORRECTIONS

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" THE CHURCH HAS NO FEAR OF THE TRUTH, IT CANNOT HURT THE CHURCH, WHAT MEN HAD DONE ".

Pope Leo XIII.

## F O R E W O R D

" HISTORY IS THE TEACHER OF LIFE".

My goal or purpose in publishing these historical Sources, i.e. to help those who desire to learn and look into the past history - of the Catholics of the Greek Rite, especially the Uhro - Podkarpethian Rusins and Hungarians now residing in the United States of America after having emigrated from the Kingdom of Hungary.

It is to point out their struggle and the wonderful deeds accomplishment they achieved despite the fact that they were in a - foreign-land, where their ways of life and customs were being - challenged. They readily saw many changes in the United States of America. However, there was one thing which did not change in their lives; their love for their Church and their GREEK RITE. It is true, that they erred many a times in the past, but, to balance these errors were many merits.

These documents consist of articles from Calendars, Newspapers, Periodicals, Papal Bullas, Correspondence, Court Decisions, Decrees, Episcopal Appointments, Memoirs, Minutes of Meetings, Pamphlets, Pastoral Letters, Petitions, Tribunal Decisions, etc. .... They show how these people struggled and diligently work for their Church Faith and Rite, at the same time earning their daily bread by the sweat of their brows. Never once did they forget GOD and His Church.

It is difficult to understand that some 100 years have already past in the life of the GREEK RITE CATHOLICS of Uhro-Rusins and Hungarian descent living in America and until the present day only a few has remembered them through the publication of a real history written about and concerning them. As was the case in the past, more often than not they were simply forgotten or ignored. - The proverb says: " Who is not interested in the past he does not deserve a better future".

It is important for us to know the history of these humble devout and hard-working Uhro-Podkarpatski Rusins and Hungarians who emigrated from the Kingdom of Hungary between 1800 - 1900. In this way we will learn from their errors as well as good deeds and - thus be deserving a better future

Let us strive not only to be a good citizen of this great - land, but also to be good patriots of our ancestors. These two - brothers always walk together, one without the other will not do.

I have tried to collect as many documents and articles as we-

re possible during the past many years. These articles will facilitate the work of the historian who will be more able to interpret these documents and to place them into proper perspective . It has been my intent to measure up to the standards of the present day Historiography and have as many documents as facts which may be contravesal while at the same time trying not to silence the facts contained in the sources.

We must purge ourselves of the disgrace, unpleasant ... facts and deal honestly with history. We must pause to evaluate ... the past, weighing we may make Resolutions for the future.

I wish to express my sincere thanks and gratitude to all those who have helped me assemble this collection.

John Slivka



First Greek Rite Catholic Clergy in the U.S.A. 1890

Sitting from left to right:

Rev. Gabriel Vislocky, Rev. Cornelius Zapotocky, Rev. Alexius Toth  
Rev. Theophan Obuskevich.

Standing: Rev. Eugene Volkay, Rev. Alexander Dzubay, Rev. Stephen  
Jackovics, Rev. George Hruska.



The Greek Rite Catholic Clergy in the U.S.A. 1893

Sitting from left to right: Rev. Augustine Laurisin, Rev. Eugene  
Volkay, Rev. Theophan Obuskevich, Rev. Nicephore Chanat, Rev. John  
Csurgovics, Rev. John Szabo.

Standing: Rev. Alexander Sereghy, Rev. Stephen Jackovics, Rev.  
Eugene Szatala, Rev. Alexander Jackovics, Rev. Nicholas Sztecovics  
Rev. Cornelius Laurisin, Rev. Alexander Dzubay.

## I N T R O D U C T I O N

GREEK RITE CATHOLIC RUSINS AND MAGYARS IN THE  
UNITED STATES OF AMERICA.

The American history of the Greek Rite Catholic Rusins and Magyars (Hungarians) is closely knit. These Greek Rite Catholics began to immigrate to the United States of America from Hungary in 1868-1870. They settled in the Anthrocite mining region of Pennsylvania near the cities of Wilkes Barre and Scranton, Pa. The first request for Greek Rite Catholic priests from this group came from those residing in Shenandoah, Pa. How poetic the name and how characteristically foreign to these people who had found so much - that was strange and difficult in this new land of their adoption. They worked hard at jobs to which they were totally unaccustomed, in mines which were unorganized and often were exploited by their employer, simply because of their ignorance of the strange and new customs in this land of promise. Their pittance as wages was princely in comparison to the money which they had handled in their former homes. In the settled rural economy of Hungary they had for years understood their need and thus provided themselves with the necessary clothing and shelter. Here their need were new, basic, unpredictable and often hidden from them by those whose duty in Christian charity it was to take care of them. Despite these serious - physical problems, they lived in hope of understanding their needs and eventually being able to cope with them. Spiritually, however, they persistently longed for their religious services, to sing their traditional chants, to hear sermons, and to confess their sins in their own language. It is not difficult to envisage how they - longed for their rite in order to be able to more fittingly celebrate the great feasts of Christmas Holy Week and Easter. We also find that use of the Julian Calendar helped these good people to more securely observe feasts in a manner they were accustomed to at home.

The Shenandoah, Pa., congregation was the first to apply for a priest of their own rite from Metropolitan Sylvester Sembratovic - of Lemberg, Galicia. The Galician Rusins were in a minority at that time and the reason for petitioning the Metropolitan Archbishop, rather than the Uhro-Rusin Bishops, was simple, they felt that it would be much easier to obtain a priest from an Archbishop. This group was also the first to erect a church edifice, The honor of being the FIRST GREEK RITE CATHOLIC CONGREGATION in the United States of America goes to these good God fearing people of Shenandoah, Pa. They were in large part from Hungary, minority from Galicia, Austria.

Their petition for a priest of their own rite was directed to the Archbishop Sylvester Sembratovic, Metropolitan of Lemberg.

The Metropolitan applied to Rome for permission to send priests as missionaries to his people in the United States of America. The first to be sent was Father John Voljansky, who was assigned to the Shenandoah, Pa., Congregation. As quickly as possible, Fr. - John Voljansky completed his preparations and soon sailed for the United States of America with his heart high in the of beginning a successful apostolate in America. Before commencing his missionary activities as directed by his Archbishop and with his work already

sanctioned by the Congregation of the Propaganda in Rome, the first presented himself with all his credentials to the Diocesan Chancery in Philadelphia, Pa. The Chancellor of the Diocese of Philadelphia, Father Hortsman, was ignorant of both of the Greek Rite and the married clergy in the Catholic Church. Despite the credentials which Father John Voljansky had presented from both his Archbishop and from Rome, he was refused jurisdiction in the Diocese of Philadelphia. He was refused permission to either visit or to talk with the Bishop of Philadelphia. As a married priest he was branded a Schismatic, an excommunicate and brusquely told that his intentions were of no interest to Roman Catholic officials. Under this cloud of misunderstanding, misapprehension and ignorance Fr. John Voljansky journeyed to Shenandoah, Pa., and began his great work for the salvation of souls.

The good people of Shenandoah gave of their best. With gratitude and hope in their hearts, they sacrificed greatly and soon saw their church rise. When on November 20, 1885, Fr. John Voljansky asked God's blessing on the church in dedicating it to Divine Worship, public prayers were being offered throughout the Philadelphia Diocese asking God to prevent the spread of this "SECT" - in the United States.

Negotiations had already begun with Rome for the purpose of recalling Fr. John Voljansky. HOW STRANGE ! to first brand a good man a Schismatic and an Excommunicate with whom Catholics could have nothing to do, and then to appeal to the Highest authority in the Church to recall this same man already allegedly outside the Jurisdiction of Rome.

The Congregation of the Propaganda could not have understood the ignorance of the Roman Catholic officials. It is very doubtful that they would believe such a request arising from sheer ignorance. Their construction of the case must have been that Fr. John Voljansky was personally inadmissible; they would never have admitted that the entire Greek Rite of the Catholic Church was inadmissible in the United States as the Diocesan officials seemed to have thought. Rome directed Metropolitan Sylvester Sembratovic to recall Fr. John Voljansky. The Metropolitan citing the permission which he had sought and obtained from Rome, protested this action stating that he was within his rights in sending Fr. John Voljansky. It was obvious that for such a noble mission he would send his most capable man. For the sake of peace however, Rome insisted on Fr. John Voljansky's recall. The Metropolitan obediently, though sadly, ordered him to return to Europe.

Despite, near century of labor, the erection of hundreds of churches, extraordinary organizations of schools, eparchial institutions and host of educational efforts, The GREEK RITE is still to be integrated into the American scene.

By 1889 - 1890 the number of Greek Rite Catholics in Wilkes Barre, Pa., had so grown that they were in a position to form a sizeable congregation. As more and more of their Greek Rite Russians and Magyars immigrants arrived, they felt the need of the tremendous urge to celebrate their religious services in the traditional and practice of their Greek Rite. Now it was to Bishop John Pasztelyi of the Eparchy of Munkacs that they appealed for priests to administer to their Spiritual needs. As a result, Fr. Alexander Dzubay came to Wilkes Barre, Pa., while Fr. Cyril Gulo-

vics came to Freeland, Pa., and Fr. John Zapotoczky came to Kingston, Pa., all towns in the anthracite region of Pennsylvania.

Can it now be said that their many trials and tribulations - would be past history ? Did these men of God so impress their Latin brethren, priests and bishops, that everything was to be -... sailing. On the contrary, the sea of ignorance and hatred seemed to spread. More and more these clergymen, these members of the Episcopate presumably intelligent, educated and learned men displayed abysmal ignorance of the ramification of the Catholic Church and instead displayed a type of intolerance and even vindictiveness wholly at variance with Catholic charity.

Pushing aside these as well as thousands of other difficulties and involved in a strange country, the good priests devoted themselves to caring for the spiritual needs of their emigrant flock. Their task was to bring the Greek Rite Catholic services, ceremonies and blessings to their people. In time, too, they were to shoulder economic burdens and to share experiences and hardships. Above all they were interested in laying a firm and solid foundation for the work of the GREEK RITE CATHOLIC CHURCH in America.

THE GREEK RITE CATHOLIC CLERGY MEETING IN THE UNITED STATES OF AMERICA 1890

KOCHANIK ARCHP. PETER. "PRAVOSLAVIJE V SIV. AMERIKI. pp.12-32. "SVIT" 1920.

The following are the minutes of the First Greek Rite Catholic Clergy Meeting held in Wilkes Barre, Pa., on the day of Prophet O-sia, October 17-19, 1890.

For the past twelve years the Rusin people are living here in America, having come here seeking employment. They all are members of the Greek Rite Catholic Church, immigrating from Hungary and Galicia, Austria. Being faithful Greek Rite Catholics, their faith has moved them to petition their European Bishops, to send them priests, shepherds to America. Being in the foreign country, where there are many different religions and sects, they desire not to be without spiritual help and consolation, i.e., without their own clergy. In this need they are turning to the Archbishop of Lemberg Lvov, Peremysl, Munkacs and Eperjes with a petition that they send them clergy to America, to administer their spiritual needs. These immigrant Fathers will work successfully for the Greek Rite Catholic Rusin people and unite them in a group as did Father Alexis Toth, Pastor of Minneapolis, Minn., who invited all the Greek Rite clergy for a meeting to Wilkes Barre, Pa., on the day of Prophet O-sia, in October 17-19, 1890 (1).

All ten of the Greek Rite Catholic clergy in the United States of America gladly accepted the invitation, but truly only eight were present at the meeting, namely Fathers: 1. Alexis Toth, Minneapolis, Minnesota (Eperjes Eparchy), 2. John Zapotoczky, Kingston, Pa., (Eperjes Eparchy), 3. Theophane Obuškević, Shamoken, Pa., (Peremysl Eparchy), 4. Alexander Dzubay, Wilkes Barre, Pa., (Munkacs Eparchy), 5. George Hruska, Jersey City, N.J. (Lemberg Archeparchy), 6. Eugene Volkay, Hazleton, Pa., (Munkacs Eparchy), 7. Gabriel Vislocky, Olyphant, Pa., (Eperjes Eparchy), 8. Stephen Jackovics, Assistant - Pastor, Wilkes Barre, Pa., (Munkacs Eparchy), 9. Constantine Andru-chovic, Shenandoah, Pa., (Archeparchy of Lemberg), and 10. Cyril Gulovics, Freeland, Pa., (Munkacs Eparchy), who objected to having the meeting in the Rectory and suggested, it should be held in a Hotel.



This was reported to Fr. Alexius Toth.

On the appointed day the eight clergymen was present, prior to the meeting a Divine Liturgy was celebrated by the senior Fr. John Zapotoczky. After the Divine Liturgy, "Mnohaha l'ita" was sung for the European Archbishop and Bishops, followed by Panachida (Requiem service) for the deceased priest who died in America, Namely Zinovij L'achovic. Returning to the rectory of Fr. Alexander Dzubay, the meeting soon commenced, with a prayer "Carju nebesnyj".

A chairman of the meeting was elected, namely Fr. Alexius Toth and two recording secretaries: Fr.s : Theophan Obuskevic and Eugene Volkay.

An introductory address was delivered by Fr. Alexius Toth with the following program:

1. To petition the concerned bishops to select one of the present American clergyman as a representative of the bishop, with certain jurisdiction concerning the Spiritual matters, etc.
2. To petition the European Bishops, Ordinaries to keep all of us in their jurisdiction and not to transfer us to the jurisdiction of the Latin Rite Bishops.
3. To legally assume a pastorate a priest must report to the priest in charge with his credentials.
4. On whose name is the church property to be deeded according State Law and regulations ?
5. Are non-catholics to be accepted in the church societies or only the faithful may join such societies ?
6. Are the parishioners to have assigned territory or not - also who is a parishioner and who is not ?
7. Who is the controller of the church property ?
8. Rules concerning building fund collections of churches must be strictly prescribed in the future .
9. The suggestions of the present clergy.

#### P R O P O S A L S

1. Concerning the selection of a representative of the bishop for our churches in the United States of America, it was resolved that here in America all the people of the Catholic Church, belong to their own bishops and in case of need to their representative who will organize the faithful to acquire benefit to the church rite and faithful. Petition humbly the Greek Rite Catholic Bishops to come to an understanding in selecting one of our clergyman for this task. There is no question that our beautiful Greek Rite of the Catholic Church shall uphold the stipulations with me , which were recommended at the Council of Florence also in Brest in 1595 and approved.

We are to be well organized, not to become the prey of unbelievers or the Roman Catholics, who are ignoring us, wishing to disperse us. We will not accept any patronizing tolloration, nor be deceived by the Latin Rite clergy and bishops. That in the future we would not be responsible for the difficulties in our Church or for what was done in the past. We humbly petition our bishops kindness in this matter.

2. The reason of patronizing, tollorating of church are not important. They lack knowledge about our Greek Rite Catholic Church and its agreement in the pact of Union and thus the Latin

Rite bishops and clergy do not feel obligated by them. We are petitioning our Hierarchs, not to give us over to the Latin Rite jurisdiction, not to be influenced by them to abandon our Greek Rite and gradually to become Roman Catholics.

That our Greek Rite remain in its purity, and the Union with Rome to be upheld by all means, we need a strong organization of our clergy, which without the approval of our Greek Rite Catholic Bishops is unthinkable.

3. Concerning the assuming of a pastorate by a priest coming from Europe, only such persons may be appointed who were approved by the bishop and we should not have two priests appointed to the same parish. We also beg our bishops to send to America only MARRIED men, married priests. This is the request of our Church discipline and pact of Union, which states, that the marriage of the clergy be not forbidden. Inform Rome, that in Our Greek Rite Catholic Church most of the priests are married, and only a few remained celibates. Our faithful accept and highly respect our married clergy, more so than the single clergy.

4. The property of the church is to be deeded according the State Law : two trustees, local pastor and a representative of the Bishop.

5. The church organizations are not to accept non-catholics and the officials of the societies are to take a pledge in the church.

6. Concerning the territorial boundaries of a parish we must keep the "status quo", because all those, who took part in the building of the church are parishioners, and also those that support it, further more we must show our Christian charity, the love of Christ to those who wish to come to our church.

7. The controller of the church property first of all is the local priest, with the help of pledged officials, who are taking care of the finances and recording of parish income and expenses.

8. Collectors for building funds throughout the States must be responsible and trust worthy men, who also will take a pledge - to carry out their obligation honestly. Secondly their building fund collection book must have a introduction in it by a Pastor, church seal and the signature of the representative of the bishop.

9. It is recommended that each parish have its yearly meeting, the matter discussed at the meeting must be reported to the European Bishops by sending them the minutes of the meeting.

Fr. Theophan Obuskevic made a motion that the priests establish a newspaper naming it "NOVYJ SVIT" (New World). Approved.

Fr. Alexius Toth thanked his brother priests for taking part in the discussions.

The meeting was concluded with the prayer "Dostojno".

Wilkes Barre, Pa., October 17-19, 1890

Signed: Alexius Toth, Chairman  
Theophan Obuskevič, Secretary.

According the historical minutes of the FIRST GREEK RITE CATHOLIC CLERGY MEETING held in Wilkes Barre, Pa., in 1890 there were ten Carpatho Rusin clergy in the United States of America (2)

This is a clear document, that our Carpatho Rusin people living in America are well trained in piety, offered their lives un-

der the patronage of their Church and clergy. The clergy at Wilkes Barre, Pa discussed matters, which would be the most beneficial to unite their people. Fr. Alexius Toth was authorized to send a circular letter to all the Greek Rite Catholic Societies. This was sent out December 6-18, 1890. The goal of uniting all the Societies into one Society was: With all power to protect the interests of our Eastern Rusin Church, its Rite, as the Roman Catholic Bishops did not recognize the Greek Rite Uniate clergy and acted as their enemies, excommunicating them, personally attacking them, because the Greek Rite Catholic clergy administered the Sacrament of CONFIRMATION, gave communion under both species to the faithful, were married, a status which according the Roman Catholic views was a scandal (?). What a Sacrament causing scandal? One society would tend to protect with all our might our RUSIN nationality, because many of our brothers enrolled in foreign societies, in Latin Rite Societies to have protection in sickness and death. The goal is praise worthy.

#### FATHER ALEXIUS TOTH ABANDONS CATHOLICISM IN FAVOR OF ORTHODOXY

According Fr. Alexius Toth the Rev. Fathers of the First clergy Meeting had great intentions to leave "in corpore" their great goals with the enemies. But it was noted that among the Carpatho-Rusin spiritual Fathers only one was found to do so. He was the Pastor of Minneapolis, Minn., namely Fr. Alexius Toth (Eperjes Eparchy), the initiator of the First Greek Rite Catholic Meeting. He saw the Latin Rite Bishops ignoring the laws of "Union" - and Rusin nationality, he stepped out to defend them. The following circumstances led him to his decision. Before Fr. Alexius Toth came to the United States of America, the Roman Catholic Bishop of Philadelphia, Pa., did not wish to grant jurisdiction to Fr. John Voljansky, who because he was married, had many misunderstandings. At that time Fr. Alexius Toth accepted the Minneapolis, Minn. parish. Here too misunderstandings began with the Archbishop John Ireland, As to what they were Fr. Alexius Toth explains the following: "I arrived in America as a Uniate, as a former professor of Church Law. I was fully aware that in America I as a Uniate must obey the Latin Rite Bishop, in whose Diocese I will serve this is demanded by the Union, and several Papal Decrees, because there is no Greek Rite Catholic Bishop in the United States of America. All this was written in my credentials. The city of my appointment was Minneapolis, Minn., in the Archdiocese of Archbishop John Ireland. As a faithful Uniate and acting on advice of Bishop John Valyi, I presented myself to Archbishop John Ireland December 19, 1890, kissing his hand (without a genuflection that was my great mistake, which I later recognized), I handed my accreditations to the Archbishop. I well remember as he just had read, that I am a Greek Rite Catholic, his hands began to tremble. It took the archbishop about 15 minutes to read my accreditations, after that he firmly questioned me (the conversation was in Latin). Do you have a wife? I replied, no, but I had one, I am a widower. When the Archbishop heard this, he threw my documents on the table and in a loud voice shouted: I have already sent a protest to Rome not to send such priests here. I asked the Archbishop, what kind of priests do you mean? The Archbishops reply was, such as

you are. I replied, after all I am a Catholic priest of the Greek Rite, I am a Uniate, was ordained by a valid Catholic Bishop. The Archbishop: I do not consider you, nor your bishop as a Catholic, furthermore, there is no need here for a Greek Rite Catholic priest. It is sufficient, we have a Polish priest, he can be the priest for the Greek Rite Catholics. I replied, but, he is of the Latin Rite, our people will not understand him, nor turn to him, they even built a church for themselves. Archbishop Ireland replied: I did not give them permission, neither will I give you jurisdiction to work here. I was bitter of such a rude fanaticism - from the representative of the Papal Church, so I sharply replied: In such case I do not need your jurisdiction, nor your absolution; I know the laws of the Catholic Church, I know how the Union was established and in such manner I will go forward. The Archbishop - became pale white, so did I. Word after word followed, that it is not worth to renew the conversation.

Two days later Fr. Jacob Pocholski the Polish priest came to see me, he was in fear. For Gods sake Father, what did you do? The Archbishop wrote to me, that I should not have any relations with you. he does not consider you as a valid priest, he firmly ordered me that I announce all that from the pulpit, forbidding the people to accept any of the Sacraments from you.

I answered, concerning you Father, you do as you please and I will not give up, and as far as I am concerned, I do not care what will the Archbishop and you do.

The order of the Archbishop was announced in the Polish Roman Catholic Church, that he does not consider me a Catholic, and that all my work is useless, and forbade the Greek Rite Catholic Rusin people to attend their church. The Archbishop also complained to Rome and was threatening many of the Greek Rite Catholic Rusin immigrants stating, that he will chase their priests away. At that time I had received letters from a few of my friends as how the Latin Rite Bishops and priests treat them. I have informed the Uniate Bishop of Eperjes about all this, asking his instructions, but I did not receive a reply. That would be the day, when a Uniate Bishop would dare to say anything contrary to a Latin Rite Archbishop. Still I wrote the second and third letter, still no reply. Finally I received instructions from Canon Joseph Dzubay: For Gods sake, suffer, and if the Archbishop doubts that you are a Catholic verify it with an oath. Another letter came informing me to describe in writing, how the Archbishop received you, describe it wisely because it will be sent to Rome. I even done that. Then Canon Joseph Dzubay informed me that the truth was very sharply written, therefore it could not been sent to Rome, even though all was done according instructions, such a letter which says, the Latin Archbishop do not respect the Union, etc., could not be sent to Rome

The Catholic Bishops and their clergy treated the other Uniate clergy the same way. All this was done, because THEY WERE MARRIED and conducted their Divine Services in the Slovanic language, and most of all, that they caused a financial loss to the Latin clergy. The Roman Catholics did not permit them to their churches, accursed and belittled the. The Pittsburgh Latin Rite Bishop expressed himself: " that a MARRIED PRIEST COULD NOT BE A GOOD NOR A CATHOLIC.

All of our complaints to Rome received such an answer: RECALL

these priests to the Old-country.

Fr. Alexius Toth decided to leave the Catholic Church and become Orthodox, December 19, 1890.

#### THE SECOND CLERGY MEETING IN 1891 IN HAZLETON, PA.

In December 1891 the clergy again met for the second meeting - in Hazleton, Pa.. The local newspaper "THE DAILY SPEAKER" of December 3-4, 1891 wrote the following:

Today in Hazleton, Pa., a great church event will occur, here will meet all the Greek Rite Catholic clergy, as many as they are in the United States, because they received an order from Rome to renounce their wives and children. On account of this order they are thinking of separating from Rome.

The present clergy estimated the number of Greek Rite Catholics in the United States of America, be about 150,000.

Important decisions were accepted by the Greek Rite Catholic Church. Practically all the Greek Rite Catholic clergy living in the United States of America are in our city for a Convention to set their plans. Yesterday 15 were present.

The day began with the Divine Liturgy celebrated by Fr. Theophan Obuskevic of Olyphant, Pa., and Fr. Cornelius Laurisin from Oseceola Mills, Pa., the sermon was delivered by Fr. Nicephor Chanat of Passaic, N.J. The meeting commenced at Fr. Eugene Volkay's rectory. Fr. Theophan Obuskevic was selected Chairman of the meeting, Fr. Eugene Volkay recording secretary. The morning passed by stressing objectively the reply of the Pope, in which the Pope refused the Greek Rite Catholic clergy their petition to say the Divine Liturgy in a language understood by the people, to have their own national bishop and to have married clergy. After the point by point judgement, they arrived at an ultimatum to be sent to the Pope with the final communication, that if the present need will not receive a favorable reply, they will refuse to obey the Holy See the Roman Catholic Church.

They organized a Fraternal Society named "GREKO KATOLICESKOJE SOJEDINENIJE"; soon a newspaper will be founded, which will be an organ of the church. It was decided that the following meeting - will be held in Wilkes Barre, Pa., February 1st. 1892. By that time they will receive a reply from the Pope, then they will be able to begin their work; the clergy will select one, from among them as a bishop.

The following were present at the Hazleton, Pa., Convention Frs: 1. Augustine Laurisin, Mahanoy City, Pa., 2. Cornelius Laurisin, Oseceola Mills, Pa., 3. Nicholas Stecovics, Wilkes Barre, Pa., 4. George Hruska, Jersey City, N.J., 5. Nicephor Chanat, Passaic, N.J., 6. Alexander Sereghy, Brooklyn, N.Y., 7. Stephen Jackovics, McKeesport, Pa., 8. Alexander Dzubay, Oregon, City, Pa., 9. Eugene Volkay, Hazleton, Pa., 10. Theophane Obuskevic, Olyphant, Pa., 11. Alexius Toth, Minneapolis, Minn., 12. Cyril Gulovics, Freeland, Pa., 13. Gabriel Vislocky, Scranton, Pa., 14. Constantine Adruchovic, Shenandoah, Pa.

It is noticed that the Carpatho Rusin Greek Rite Catholic clergy opposed all the Latin Rite oppression, but decided not to follow the footsteps of Fr. Alexius Toth. Their earnest prayers still remained a voice of the desert. The meeting was closed with a prayer. Fr. Theophan Obuskevic, Chairman Fr Eugene Volkay, Sec.

THE SUSPICION OF THE ROMAN CATHOLIC BISHOPS CONCERNING  
THE GREEK RITE CATHOLIC CLERGY CEASED.

After the Hazleton, Pa., meeting the many protests to Rome and their brave declaration that they will not subject themselves to the Latin Rite Bishops, the Schism of Fr. Alexius Toth, the organizing of the "SOJEDINENIJE", the endeavour of our Old-country Bishops and the order from Rome, the Holy See, the Latin Rite Bishops and clergy stopped persecuting our Greek Rite Catholic clergy. After all these misunderstandings Rome gave permission to MARRIED PRIESTS to come to the United States of America. Every Greek Rite Catholic priest coming from Europe to the United States of America was obliged to report to the Latin Rite Bishop and present his documents, testimony of his bishop. The Latin Rite Bishops accepted him and inscribed his name in the Directory of his diocese, but he functioned in a Greek Rite Catholic parish with the approval of the Latin Rite Bishop.

This subordination to the Latin Rite Bishop gave the Bishop - the possibility of demanding the deeding of church property of the Greek Rite Catholics on his name, i.e., in trust of the Latin Rite Bishop. The first Uhro-Rusin Greek Rite Catholic Church property deeded to the Latin Rite Bishop was the Freeland, Pa., Greek Rite Catholic Church by Fr. Cyril Gulovics.

Some of our Greek Rite Catholic priests did not want to give up the jurisdiction given them by their Bishop, whereas it was prescribed they do so. This act brought a division among the clergy, one group obeyed the instructions the other did not.

There were two groups of clergy, but they still worked for the same goal or cause. This was especially true, when the Greek Rite Catholic Church was attacked by the Latin Rite clergy and the Schismatics. Even though the Latin Rite Catholics became friends of our clergy, they could not forget their past attitude. They did not believe in their friendship, had no confidence in them.

The Schismatic clergy were more dangerous than the Latin Rite clergy, because it was not as easy to take our people over to their Rite, whereas the Schismatics had the same Rite and well paid agents did their utmost to induce our people to accept Orthodoxy. The Russian Government at that time was sending \$75,000.00 yearly for the propagation of faith in the United States. There was plenty money to pay the agitators.

Naturally our Greek Rite Catholic clergy had a double front, which was dangerous for them and the people.

The Greek Catholic Union, Sojedinenije was organized in 1892 - so was the AMERIKANSKY RUSSKY VIESTNIK newspaper.

Our clergy and lay people were working hard in organizing our people into our organization. At that time many immigrants arrived and more followed. A new strenght of intelligentsia was arriving. At the organization of the Sojedinenije ten Uhro-Rusin Greek Rite Catholic clergy were present, and three Galician Rusins.

All these clergymen strived to hold the Uhro-Rusin and the Galician Rusins in one group, that they be strong. True, there was some silent misunderstanding among the Uhro-Rusin clergy. Some of the Uhro-Rusin clergy were of Hungarian spirit and the Galicians - of the Russian spirit.. Two of them were of Ukrainian spirit C. - Andruchovic and G. Hruska) and one of Russian spirit (T.Obuskevic.

Still there was no open attack from neither side against each other.

#### SCHISM AMONG THE GREEK RITE CATHOLIC PEOPLE

It is a natural fact the money means a lot in economy politics and in religion. Our Rusin people are deeply religious. In Europe they lived in a peaceful religious atmosphere. They knew nothing about any religious misunderstandings. No one attacked their church, but when they arrived in the United States of America a religious fight was awaiting them. First from the side of the Latin Rite Bishops and clergy and later the Orthodox.

Because of the hostile attitude of the Latin Hierarchy and clergy towards our Greek Rite Catholic clergy and people, and secondly the inability of one of the Uhro-Rusin priests Fr. Alexius Toth, to solve his financial difficulties schism came among our Greek Rite Catholic people.

The Russian Orthodox Church subsidised Fr. Alexius Toth, who was excommunicated by Bishop John Valyi of the Eperjes Eparchy because he squandered 10,000 florints as the Eperjes Chapter treasurer.

The Russian Government sent \$75,000.00 yearly to the United States of America for the propagation of the Russian Orthodox Church. Every Orthodox priest received his salary from this sum - besides they took their salary from the parish. The Russian Czar, paid well and awarded titles. Many of our Uhro-Rusin and Slovanic people received titles from the Czar. The first Uhro-Rusin was awarded, then the Sloviaks for their Pan-Slovanism etc.

Under such circumstances many attacks fell upon our clergy - from the Latin and the Orthodox Pan-Slovanofils, Ukrainians. They had a different social life at home, but the spirit of religion - was strongly expressed in the Greek Rite Catholic Rite. Our Greek Rite Catholic clergy did not follow Fr. Alexius Toth into Orthodoxy, only two of them were the exception: Fr. Michael Balogh and Fr. Victor Toth. Most of the Greek Rite Catholics who went to the Orthodox Church were the Galician Lemkos, the reason being - that many Ukrainofil clergy came to the United States of America, whereas the Lemkos were of Russian orientation.

The Uhro-Rusins fought against Orthodoxy with all their might, but received no material help from anyone as did the Orthodox. The Orthodox began printing many pamphlets, drilling the people in the right faith and nationality.

The outstanding writer of the pamphlets was Fr. Alexius Toth. Our Greek Rite Catholic clergy had to fight against him, a fight which was not an easy one. Fr. Alexius Toth was continually receiving financial help and our clergy had to fight practically with bare hands. They deprived themselves of food to have a pamphlet printed in the ecclesiastical struggle. The SOJEDINENIJE took a great part in defending the Church against Fr. Alexius Toth schism through its newspaper the A.R.Viestnik. It also united the Uhro-Rusins into one society the SOJEDINENIJE.

When the educated Russian priests arrived, the fallen away Greek Rite Catholic Uhro-Rusins did not understand the language of the new comers. To remedy the situation, the Orthodox accepted uneducated Uhro-Rusins who knew the services and ordained them -



These were the ones who went among the Uhro-Rusins and organized them and built a church for them as long as they had 10-20 families. Money was coming from Russia for such purposes, financial questions did not bring hardship for them, their part was only to get as many as possible Greek Rite Catholic Uhro-Rusins to their fold, to the Russian Orthodox Church.

Time came when there was no more harvest for the Russian schism, that even the great instigator Fr. Alexius Toth wished to leave the Russian Schism, he petitioned the Serbian Patriarch to accept him into his fold under his jurisdiction in a HUNGARIAN PARISH. The Patriarch replied: I have no Hungarian Greek Rite parish, therefore I cannot accept you. The consequence was that he had to remain in the Russian Church. ( )

ACTA SANCTAE SEDIS . Vol. XXX/pp. 635-636

TOMAE 1897 - 1898

Ex S.C. de Propaganda Fide.

PRO ORIENTALIBUS CHRISTI FIDELIS IN  
AMERICA SEPTENTRIONALI

Romana Ecclesia charitate Apostolica et suprema Auctoritate - sua sedulam vigilemque in eo iugiter operam posuit, Pastorum ac iure fidelibus tueri et conformandi niteretur. Quo circa Orientalium in America Septentrionali degenitum potestatem recognovit proprium exercendi ritum, at simul ipsis subiectionem debitam latinis Ordinariis enixe commendavit. His duabus conditionibus praestitutis, plures postremis hisce annis, easque utilissimas normas edidit quibus eorundem fidelium bono prospiceret et pietatem foveret. Dolendum tamen est Orientales non paucos ob defectum sacerdotum proprii ritus spiritualibus auxiliis ferme destitutos manere. Quapropter ut eorum necessitatibus occurrere posset haec S. Congregatio plurimum Episcoporum precibus permota (Firmis ceteroquin manentibus praescriptionibus contentis in litteris circularibus editis die 1. Octobris 1890 et Aprilis 12, 1894 praesertim quoad mittendos in Americam dignos ac caelibes sacerdotes, et quoad subiectionem servandam erga Ordinarios latinos) haec tria sanctissimo Domino Nostro Leone probante, decrevit.

1. Fidelibus Orientalibus Americam Septentrionalem confluentibus facultas esto, si libuerit, sese confirmandi ritui latino - regrediendum tamen ipsis erit ad ritum proprium simul ac in patriam redierunt.

2. Orientalibus, qui verum et stabile domicilium in America Septentrionalis constituerint non permittatur ad ritum latinum nisi obtenta in singulis casibus venia Apostolicae Sedis.

3. In provinciis ecclesiasticis Americae Septentrionalis, in quibus multi sunt Fideles Rutheni ritus, Archiepiscopus cuicumque Provinciae, initis conciliis cum suis suffraganeis sacerdotem Ruthenum caelibatu et idoneitate commendabilem deputet et huius defectu sacerdotem latini ritus Ruthenis benevisum, qui super populum et clerum dicti Ritus vigilantiam et directionem exerceat, sub omnimoda tamen dependentia Ordinarii loci, qui pro suo arbitrio ei tribuat, quae in Domino expedire iudicaverit.

Contrariis quibuscumque non obstantibus.

Datum Romae ex aedibus eiusdem S. Congregationis die 1. Maii - 1897

L + S

Mieczyslawus Card. Ledochowski. S.R.C. Praefectus.



THE RELIGIOUS STRUGGLE OF THE FIRST GREEK RITE CATHOLIC  
IMMIGRANTS IN THE UNITED STATES OF AMERICA

At the time of immigration Greek Rite Catholics in the United States of America all claimed to be RUSINS, being of the same religion, rite and language. Still the Galician Rusins could not come to an understanding with the Uhro-Rusins. The Russophiles, were demoralizing the Uhro-Rusins, so did the Ukrainophiles, and to add to it Hungarian spirited Uhro-Rusins did not help to bring a peaceful understanding either. This group of people not having their own shepherd-bishop had no one to make them understand each. The Roman Catholics were not helpful either in these turbulent times. The general law of the Catholic Church is, that all Catholics belong to the jurisdiction of the local bishop, in whose territory they were living. With this reasoning, the Latin Rite Bishops began to demand from the Greek Rite Catholic Rusins, that they place the church property in trust to them, also the clergy are to ask jurisdiction from them if they wished to function in the Latin Rite Bishops territory. Our clergy and the faithful opposed these demands. The misunderstanding came among the Latin Rite Bishops and the Greek Rite Catholic Rusins, because they listened to the false reports about them from the Polish priests, who were not friendly to them, not only in the United States of America, but even in Europe. Therefore the conditions day by day were getting worst.

Metropolitan Andrew Septicky of Lvov (Lemberg) who was corresponding with his clergy who immigrated to the United States of America, knew from them the unpleasant situation of the Greek Rite Catholic Rusins in America. As a good shepherd, he took upon himself the task, and hard work, to get a bishop for the Greek Rite Catholic Rusins in America. The Metropolitans task was not an easy one to accomplish. Political circumstances had a lot to do with such an appointment. At that time the Minister of Foreign Affairs, Exterior of Austro-Hungary was a Hungarian. Not to estrange the Uhro-Rusins from Hungary, the Hungarian Government was trying to do its best for them, and themselves by obtaining a Hungarian spirited bishop. The same was done by the Galicians, they too sent Ukrainophiles to the United States of America to persuade some people to their side. Both parties wanted their own man to be a bishop. The Hungarians had their appointee, so did the Galicians. Metropolitan Septicky persuaded the Church authorities in Rome, that only a Galician could fill all the desires and needs of the immigrant Rusins in the United States. Rome appointed a priest of the Order of St. Basil the Great, Fr. Soter Ortynsky a fervent patriot, excellent preacher and missionary. He will block the Moscow-philosophes who were causing so much trouble in the United States among the Greek Rite Catholics. When the Hungarian Government found out that a Galician is to be appointed bishop in America, they finally agreed to the appointment with a clause, that the Vicar General, Chancellor be selected from among the Uhro-Rusins and the next bishop will be from the Uhro-Rusins with a Galician Chancellor.

On August 27, 1907 Bishop Soter Ortynsky arrived in the United States of America welcomed by over 30 Greek Rite Catholic priests. At that time the Uhro-Rusins were in the majority, twice as many as the Galicians. At the dock Fr. Theophan Obuskevic from Galicia

welcomed the Bishop, who in return greeted all who were present. From the dock all went to the St. George's Greek Rite Catholic Church, 7th Street New York, N.Y.

At the church entrance Fr. Joseph Čaplinsky, the pastor of the church welcomed the newly arrived Bishop. A Paraklis was celebrated at which a sermon was delivered by Fr. Cornelius Laurisin (Uhro-Rusin). Soon after the church service all the delegates from the different parishes and their clergy assembled in the Nederland Hotel. Over 200 guests were present at the banquet. The following were the speakers at the banquet: Fr. Stephen Makar and Constantine Kirciv from the RUS'KIJ NARODNYJ SOJUZ (Galician). From the Uhro-Rusin group Fr. Cornelius Laurisin and the President of the Greek Catholic Union Sojedineniye Michael Yuhasz, Sr., who in his speech made the following remark: "Bishop, if you will be with us, all will be well, but if not, you will see what will happen". This rude remark sounded a very sour note among the guests of the banquet. This was the beginning of the struggle between Bishop Soter Ortynsky and the Uhro-Rusin Greek Rite Catholics.

After the banquet Bishop Soter Ortynsky retired to his Hotel room, and was followed by a committee, to present him a welcoming gift. Fr. Cornelius Laurisin and Fr. Nicholas Csopey were the committee men. Only three of them were in the Bishop's room conversing with the bishop. They were accused by the bishop of being Moscowphiles. Leaving the Bishop, they soon advised the Uhro-rusins, as to their conversation with the Bishop and what was said by the Bishop. "You are Moscowphiles, and I am a better RUSIN than you are". With this remark they felt insulted and left. (Kalendar Providinia 1932 pp.118-120).

So was the welcome of Bishop Soter Ortynsky described by Dr. S. Dencuk, told by Fr. Joseph Caplinky (Galician), Fr. Nicholas Podhorecky of South Fork, Pa., invited Bishop Soter Ortynsky to South Fork, Pa., to stay in his rectory. Shortly after the arrival to South Fork, Pa., a visitor came to the rectory Paul Zsatkovics the editor of the organ SOJEDINENIJE the Amerikansky Russky Viestnik. The advisors of the bishop, beforehand advised the bishop not to give editor Paul Zsatkovics an audience. Paul Zsatkovics left with an insulted feeling. This was the beginning of his battle against the Ukrainians. This battle grew larger and larger day by day, that the Bishop was forced to come out with a Pastoral Letter in January 1908 to defend himself. In the Pastoral Letter he describes the evils done by those who are working against him, and that he is continually reported to the Apostolic Delegate in Washington, D.C.

In May 25, 1908 the "Sojedineniye" Fraternal Organization of the Greek Catholics had its Convention in Yonkers, N.Y. Bishop Soter Ortynsky was invited to celebrate a Divine Liturgy for the delegates. The Bishop accepted the invitation and on the appointed day had the Divine Liturgy. Many of the clergy and delegates did not attend, to show their dissatisfaction and opposition to Bishop Soter Ortynsky.

In January 11, 1910 the Uhro-Rusins had a Convention in Johnstown, Pa., to stress church matters and the role of Bishop Soter Ortynsky. At the Convention delegates were present from 44 parishes. After their many resolutions, they sent their delegated committees, to Bishop Soter Ortynsky to inform him personally that they decided that they do not want to be under his leadership, but under the

jurisdiction of the Roman Catholic Bishops, on account of his clerical, Ukrainian politics and his lack of care for the Uhro-Rusin Greek Rite Catholics. The situation day by day was getting - worst so that Metropolitan Septicky decided to come to the United States of America to reconcile both parties.

Metropolitan Andrew Septicky arrived in the United States of America September 25, 1910, about that time the clergy had their conference in Harrisburg, Pa, Metropolitan Andrew Septicky also took part. Out of the 63 clergymen 52 opposed Bishop Ortynsky. The Executive Committee wrote a memorandum to Rome concerning their opposition to Bishop Soter Ortynsky, also decided not to support his Ukrainian politics, parishes were to be informed :

1. That in case of a vacancy in the parish, they not to turn to Bishop Soter Ortynsky, but to the Executive Committee for a priest.

2. Priests not opposed to Bishop Soter Ortynsky be vacated from the parish.

3. Send letters of opposition to Bishop Soter Ortynsky, to the Apostolic Delegate in Washington D.C., and to the Latin Rite - Bishops, who are willing to accept all of us Greek Rite Catholics under their jurisdiction, if the church property will be deeded - in their trust.

April 10, 1912, Bishop Soter Ortynsky worked hard to introduce a CHARTER in the States, concerning the Greek Rite Catholic Churches, but Fr. Nicholas Csopey and Fr. Cornelius Laurisin opposed this move and stopped it, but in 1914 it was introduced as a legal status of the Greek Rite Catholics.

On August 30, 1911 the fourth anniversary of Bishop Soter Ortynsky's arrival in the United States of America, at a meeting in Scranton, Pa., the Uhro-Rusins wrote a Memorandum consisting of 21 complaints against Bishop Soter Ortynsky, signed by 48 priests - and on January 1912 they sent a pamphlet to all the Roman Catholic Bishops in the United States. In opposition to them on May 12, 1912, 66 priests met in New York, N.Y., they too gave out a pamphlet defending Bishop Soter Ortynsky.

Bishop Soter Ortynsky with the approval of the Apostolic Delegate of Washington, D.C., SUSPENDED 48 of those priests who opposed him. A meeting was called in this matter, but the Apostolic Delegate forbade them to have a meeting, therefore the meeting was cancelled.

Bishop Soter Ortynsky received full Episcopal powers, made peace with the suspended priests and accepted them back in his jurisdiction. This was not a total peace, because many members of the Greek Catholic Union were still meeting and debating what to do, stay with the Bishop or join Orthodoxy.

In 1916 Bishop Soter Ortynsky began his mission work, giving missions himself, and tolerating the attacks against him from the Uhro-Rusins.

To clear the misunderstandings some explanation had to be given. The following was the explanation of the past: Our first national ethnic name was from the times of Princedoms :RUS', RUS'KIJ. When the Moscowites occupied the western and southern parts of Kiev territory by force, they took the name RUSS, RUSSIA, then the - leaders of the Kiev territory took up a name "UKRAINA, UKRAINIAN a name given them by the Germans, Bismark politics, this name was

known in the XVIII century as OKRAINA. The fate of Galicia, Bukovina and Uhro-Rus' was different, the Name Ukrainian came to them - only in the XIXth century and it began to spread in the XXth century. In 1918-1919 after the disarmament of Austria-Hungary between the neighboring countries, they joined the Ukrainian State with its capital Kiev and forced the name on Uhro-Rus' in 1949.

In 1939 after the second World War Russia named Galicia, Bukovina, Prikarpat'ska Rus', and the southern part of the north eastern Carpathian Mountains PODKARPATSKA RUS', Zakarpatska Rus'. The Name PODKARPATSKA RUS' is still used by the descendants of former Hungary. Regardless of explanations, the former Uhro-Rusins still oppose the name UKRAINA, UKRAINIAN.

A PETITION OF THE GREEK RITE CATHOLIC UHRO RUSIN CLERGY  
OF THE UNITED STATES TO THE AUSTRO-HUNGARIAN GOVERNMENT  
IN 1898

Pamphlet

The Greek Rite Catholic Uhro-Rusins immigrated from Hungary to the United States of America to find employment, for their betterment. Right from the very beginning their thoughts were, how can they secure and practice their rite and discipline in this foreign land, and that something must be done soon to unite all the Greek Rite Catholic Rusins, because only through unity they can be successful in their goal of church matters. They came to a conclusion, that to have unity they must trust one person of the Greek Rite Catholic Church, who will provide for us independence, a bishop with Ordinary and full jurisdiction.

In these matters we already have petitioned our Rusin Greek Rite Catholic European Bishops, to support our great desires through contacting the American Latin Rite Bishops, up to date we were not successful, all we have gained with our hard labor. This goal of ours could have been achieved at the time the Apostolic Delegate - Satoli, who called the clergy for a conference in September 1893. Fr. Nicephor Chanat of the Eparchy of Munkacs was selected to be a leader to unite all Greek Rite Catholics concerning the temporal Church activities.

Fr. Nicephor Chanat accepted the leadership being convinced - that our hope demanded such moves, which awakened us to work for this timely goal.

In the past four years we were urging each other in these matters, and watering our desires with the water of hope, that when - time will come, we would receive the Holy Fathers kindness.

In the past four years what did we gain? Our situation remained the same. We were deprived of our desires, by persons who did not understand our language, conversation, who did not know of our Greek Rite, they were our enemies threatening to destroy us. A timely administrator of Church affairs had no power, he had to be satisfied with a role of an agent, to intervene in great matters on both sides. The results were that he was a problematic value, because - the Latin Rite Bishops, paid no attention to our affairs, they only belittled the values of our Greek Rite and discipline.

We realized that to better our situation orders must come from Rome. We have petitioned Rome in these matters, but in vain. Our European Bishops also worked for us, their results were the same, because Rome took the advice of egoistic information of the Latin

Rite Bishops, in spite of our many rightful requests. They diplomatically gave us to the arms of the Latin Rite Bishops, who were tearing us apart, this unwanted dangerous situation of hatred against the Latin Rite Bishops flared up at the Sojedinenije Convention held in Braddock, Pa, May 24-28, 1897 amidst most bitter expressions, criticism.

To understand our situation better, it is necessary to explain the following. We took an example of other religious groups, who organized Fraternal Organizations, and we too organized our Fraternal Organization the "SOJEDINENIJE", an organization which had its Convention from time to time.

At the Braddock, Pa., Convention the delegates brought up the question of our religious, church life; what are we to do to better our church matters, affairs ?

It was resolved, that first of all we must seek help from our Austro-Hungarian Government, in which petition we to state all our circumstances, complaint to get help in our miserable state . First of all to free us Greek Rite Catholics from the jurisdiction of the Latin Rite Hierarchy and to seek the help and protection of the Austro-Hungarian Government.

We firmly hope and believe, that we will receive such protection from the powerful Austro-Hungarian Government, in our struggle. We also hope that the Holy Father will not deny us our just right, but will help us in our troubles hardships.

We firmly believe that under the protection of the Austro-Hungarian Government we will be successful in our goal to be self governed the only way to overcome the egoistic information and our own destruction. We also believe in a great justice of the Holy Father the Pope of Rome, that in our present sad situation, he will not let us down, but will be helpful to us.

We hereby wish to describe our plight in the following manner:

1. The best explanation of our ecclesiastical affairs we consider is, if we begin by describing our pitiful Church problems, with the history of establishing our churches, our dependence upon our European Bishops jurisdiction. There is no peace in our parishes, we are tearing ourselves apart, not having a leader, not having parish boundries.

Our first Greek Rite Catholic parish church was built in 1885 in Shenandoah, Pa. The first Greek Rite Catholic Pastor was Fr. John Voljansky, who was recalled to Europe. Soon after him many priests arrived from the Archeparchy of Lemberg, Peremysl, Munkacs and Eperjes Eparchies, who are functioning in the following parishes:

1. Brooklyn, N.Y. Fr. Theodore Demjanovics, Munkacs Eparchy.
2. Younkers, N.Y. Fr. Acacius Kaminsky, Munkacs Eparchy.
3. Buffalo, N.Y. Fr. Nestor Dmitrow, Lemberg Archeparchy.
4. Ansonia, Conn. Anthony Boncevisky, Peremysl Eparchy.
5. Trenton N.J. Fr. John Csurgovics, Munkacs Eparchy.
6. Perth Amboy, N.J. Fr. Nicholas Sztecovics, Munkacs Eparchy.
7. Jersey City, N.J. Fr. Nicholas Pidhorecky, Peremysl Eparchy.
8. Passaic, N.J. Fr. Eugene Szatala, Munkacs Eparchy.
9. Philadelphia Pa., Fr. Vladimir Deak OSBM, Hungary.
10. Minersville, Pa., Fr. John Hrabar, Munkacs Eparchy.
11. Mayfield, Pa., Fr. Theophan Obuskevic Peremysl Eparchy.
12. Olyphant, Pa. Fr. John Ardan, Peremysl Eparchy.

13. Scranton, Pa., St John's Fr. Valentine Balogh, Munkacs Ep.
14. Wilkes Barre, Pa., Fr. Cornelius Illyasevits, Munkacs Ep.
15. Kingston, Pa., Fr. Vladimir Molcsanyi, Eperjes Ep.
16. Freeland, Pa., Fr. Gabriel Martyak, Eperjes, Ep.
17. Hazleton, Pa., St. John's, Fr. Victor Martyak, Eperjes Ep.
18. Hazleton, Pa., St. Mary's Fr. Eugene Volkay, Munkacs Ep.
19. Audenride, Pa., Fr. Nicholas Molcsanyi, Eperjes Ep.
20. Shamoken, Pa., Fr. John Konstankevic, Peremysl Ep.
21. Mt. Carmel, Pa., Fr. Stephen Makar, Peremysl Ep.
22. Shenandoah, Pa., Fr. Cornelius Laurisin, Munkacs Ep.
23. Mahanoy City, Pa., Fr. Basil Volosin, Munkacs Ep.
24. Lansford, Pa., Fr. Anthony Hodobay, Eperjes Ep.
25. Lindsay, Pa., Fr. John Szabo, Munkacs Ep.
26. Ramey Pa., Fr. Cyril Gulovics OSBM, Hungary.
27. Johnstown, Pa., Fr. Hilarion Dzubay, Munkacs Ep.
28. McKeesport, Pa., Duquesne, Pa. Fr. Stephen Jackovics, Munkacs
29. Pittsburgh, Pa., Nicholas Stefanovic, Lvov, Archep.
30. Braddock, Pa., Fr. Augustine Laurisin, Munkacs Ep.
31. Leisering, Pa. Fr. Alexander Dzubay, Munkacs Ep.
32. Cleveland, Ohio, St. John's. Dr. Simeon Szabo, Munkacs Ep.
33. Cleveland, Ohio, St. Nicholas, Fr. Ireneus Matyaczkó, Munkacs Ep.

It is understood according our resolutions, it is better for us to organize our parishes, regardless of work involved. According - the Catholic Church Law, they cannot be organized without the consent of the local Bishop and his jurisdiction.. This was also decided in 1884 at the IVth Baltimore, Md. Synod of the Latin Rite Catholics. These stipulations were not sent to our Greek Rite Catholic Bishops in Europe. Most probably they were not sent to them, because - in 1884-1885 there was only one Greek Rite Catholic parish, therefore the Greek Rite Catholics were unknown.

Regardless of the present case, from the point of view of the instructions, they were gravely and unmercifully executed against the Greek Rite Catholics. The persecution was crowned, with the - refusal of the local Bishop to give jurisdictions to the Greek - Rite priests, because because they were married.

We present this case for the simple reason, that the Latin Rite Bishops did not apply the same severity against the Latin Rite clergy in all matters to observe the Church law. Some of the Latin Rite Bishops even stated, that the Greek Rite Catholic married clergy are causing a scandal among the Latin Rite faithful, who are not accustomed to married clergy. This situation they used and reasoned with, to write to Rome to recall the married Greek Rite Catholic clergy to Europe and to remind the Greek Rite Catholic Bishops to adhere to the principles of the Baltimore, Md. Synod . Our European Bishops replied we do not have only a few celibate - priests, also stating that the married clergy in the United States of America are doing fruitful work, furthermore the marriage of the clergy is an important main question of the Union with Rome, etc. etc.

During these disputes our Greek Rite Catholic clergy petitioned Rome three times asking help, because the Latin Rite Bishops would not give them jurisdiction. They also asked for an Apostolic Vicar, as no one wanted to solve their problems to do their missionary work. Some Latin Rite Bishops would not give any sort



of permission, there were also some that would give them jurisdiction, but only under certain conditions, which they could not accept. Our European Greek Rite Catholic Bishops came out in defense of their priests who immigrated to the United States of America, still, in spite of their defense, the Roman See through the Propaganda of Faith Congregation sent out orders to recall the MARRIED CLERGY to Europe. Rome did not give any attention to our Greek Rite clergy until December 1892, letting the married clergy remain in the United States of America; foreseeing the danger of Schism, but still insisting that the married clergy be exchanged for the celibates.

We would be very thankful especially to the grace of God, that in spite of devilish daring persecution coming from the Latin Rite Bishops, the Providence of God still keeps us living, and what is more we are growing daily in number.

Necessity solved the problems without the intentions of the Latin Rite Bishops. They established parish after parish throughout the States and the faithful Greek Rite clergy progressed.

A short explanation of the history of Schism is as follows:

It is a known fact that Alaska and part of the Allutions were bought by the United States of America from Russian Government. While these Islands were ruled by the Russian Government, so were Church matters by the Russian Synod, which was appointing the Bishops. There was one bishop appointed for the Alaskan territory - too, but later on the Bishops residence was transferred from Sitka to San Francisco, California. That bishop nor the Russian Orthodox Synod until 1891 did not know about the Greek Rite Catholic Rusins, who immigrated from Austro-Hungary.

In 1891 Fr. Alexis Toth, an Eparchial consultor and professor of the Eparchy of Eperjes, when Archbishop John Ireland of St. Paul, Minnesota did not receive him as a priest, in his anger or conviction he went to the Russian Orthodox bishop in San Francisco, California, presented himself and the parish in Minneapolis, Minnesota, to the bishop with a promise that others will follow.

In those days the Latin Rite bishops were very rude to the Greek Rite Catholic clergy, in some churches they were ordered to announce from the pulpit, "THAT THE SO CALLED GREEK RITE CATHOLIC MARRIED CLERGY ARE NOT CATHOLICS, BUT SCHISMATICS, i.e. their functions are invalid in the eyes of the Catholic Church.

Among such circumstances Fr. Alexis Toth left the Catholic Church expecting others to follow him, but he was deceived in his hope, because the greatest majority of clergy and faithful remained faithful and firm in their faith.

True, three priests followed him: Fr. Victor Toth (brother) - Eperjes Eparchy, who in a short time returned to Europe, repented and was accepted in the Greek Rite Catholic Church, the second - one was Fr. Michael Balogh, Scranton, Diocese and Fr. George Hruska of Lemberg Archeparchy. They too returned to the fold of the Greek Rite Catholic Church. As for the faithful who accepted Orthodoxy, religion was not their concern as much as the material benefits and promises by Fr. Alexis Toth and his agents. These agents worked hard with Fr. Alexis Toth. Wherever they found a church incorporated on Fr. Alexis Toth and his agents and the congregation. This happened in Wilkes Barre, Pa., Osceola, Pa., Rendgram, Pa., but in such places most of the people remained faithful to

the Catholic Church and built another church for themselves. The work of Fr. Alexius Toth and his agents would have been stopped if the Latin Rite bishops had stopped acting against our Greek Rite Catholic married clergy.

2. The Latin Rite bishops with a small exception, has shown no respect and developed a great suspicion toward the Greek Rite Church Law and discipline. One of the Latin Rite Bishops forbade the Greek Rite Catholics to have a Mid-night service on Christmas day, because they did not have a Mid-night Mass. Another Latin Rite bishop said I will give you (Greek Rite Catholic priest) jurisdiction ONLY if you give me a promise, that you will give - Holy Communion to your faithful ONLY IN ONE SPECIES. If we call a Latin Rite Bishop to bless our church or cemetery, they always delegate a Latin Rite priest to officiate, because they do not consider the blessing of a Greek Rite Catholic priest valid only that of a Latin Rite priest, as if the Greek Rite Catholic priests prayers were less worthy than the one said by a Latin Rite priest.

All this disturbs our piety, devotions and feelings, which we have towards our beautiful Greek Rite, when we see the Latin Rite bishops and clergy trampling down on our belief and RITE.

Many of the Latin Rite bishops forbade the Greek Rite Catholic priests to administer the SACRAMENT OF CONFIRMATION, to Latinize them one by one. Whereas, these bishops knew that in the Greek Rite Catholic Church a priest is permitted to administer the Sacrament of Confirmation since Apostolic times, and the Sacrament is valid. The clergy and the faithful stood fast by their discipline.

1. The people could see the ill will and misleading, and - would not accept Confirmation from a Latin Rite bishop only from a Greek Rite Catholic priest.

2. The greatest part of the Greek Rite Catholic Church property is not deeded in trust to the Latin Rite bishops, therefore they cannot order the Greek Rite Catholic clergy according to their whim. These bishops are doing everything possible to gain control of the church property, to be able to vacate the Greek Rite Catholic priest, whenever they want to do so.

3. Furthermore the constitution of the Union, all Decrees - and Papal Bullas testify to the rights of the Greek Rite Catholics and the Latin Rite bishops act as if these documents do not exist. The Latin Rite bishops claim the documents of Union to be - territorial laws and exceptional privileges. The Decrees and Bullas of this nature refer only to the Eastern Church and not to the United States of America, therefore the United States of America they have no power.

As for CELIBACY and MARRIED CLERGY, the Latin Rite bishops - are doing everything possible, especially not to have any married clergy in the United States of America. Setting up their own laws they state as follows:

a) The priest whose wife is not living in the United States may receive jurisdiction only on the condition that he promise - not to bring his wife to the United States.

b) If the priest's wife is in the United States, he can get jurisdiction only if he sends wife and children to Europe, i.e. - live in a forced separation.



c) The Latin Rite bishops succeeded in Rome, and Rome ordered the Greek Rite Catholic Bishops not to send any married priests to the United States, only celibates. This STRANGULATION reminds us of the Pharaohs method used to destroy the captive Jews. Such an order means that the flock be without a shepherd, to join the Latin Rite.

4. There are many misunderstandings among the Latin Rite Bishops and clergy, who are continually opposing the Greek Rite Catholic clergy and faithful. On account of such reasons the Greek Rite Catholic clergy and faithful do not have any confidence in the Latin Rite bishops and clergy. Consequently we cannot deed our churches property to the Latin Rite bishop in trust as it is requested. They have their reasons and we have ours:

a) We are somewhat afraid of a betrayal from the part of the Latin Rite bishops.

b) Secondly, according to the United States Law, if the church is deeded to the bishop, he is the overseer of the Property. The Latin Rite bishops want only single-celibate priests, which would lead us into a dangerous dilemma, that we would not be able to fill our parishes, because among the Greek Rite Catholics there are only a few celibates. Being without a priest will bring its consequences, Schism, heresy and some may go to the Latin Rite, especially if their wife is of the Latin Rite. Such moves would bring indifferentism among the people who could fill the roll of Socialists Anarchist etc.

There is no doubt that the Greek Rite Catholics in the United States of America cannot live under such conditions therefore it is for Rome to change this pittyful conditons and not by the Latin Rite bishops, the Greek Rite Vicars.

c) The Latin Rite bishops have no use for the Greek Rite Catholic churches, they didnt bless them, did not visit them, never asked an annual report, never help them, they only were accusing them in Rome and trying to get rid of the Greek Rite Catholics in the United States. The people were aware that the Greek Rite Catholics built their churches and rectories without the Latin Rite bishops, they also got priests for themselves without the help of the Latin Rite bishops and made a great progress.

5. The Bishops Vicar cannot be helpful to us, Rome is well aware of our circumstances and knows that our Greek Rite Catholic people are spread out in many Latin Rite Dioceses, where we do not have our churches nor can we organize them on account of their small number, still we are growing.

6. Our numbers testify to the truth of our proposition of the churches independence. There is not a year that a new church have not been built or organized. All that we possess is the result of our ten year hard labor. We are growing and progressing.

Our enemies are saying, that the Greek Rite Catholic faithful are only transients, i.e., inhabitants who have an intention to make money in the United States, with which they will return to Europe and live well. For such a people there is no advantage in building a church or having a Bishop See. The facts prove the circumstances much differently. In spite of hard times the number of our people is not falling, instead through births it is growing. Invented stories decrease our peoples number, but our -

existence and being, cannot be hidden.

They are in such a great number that they need their own church authority. Rome had established a diocese here in the United States for the Latin Rite Catholics. In the 50th year anniversary of the Cleveland, Ohio Diocese, we can read in the circular the following: "When Fr. Rape was ordained a bishop in the new diocese which had 42 churches and only 13 priests in the year of 1847, the number of the faithful was 10,000 souls. We too are Catholics loyal to the Pope of Rome as the Latin Rite Catholics, and Rome, and Rome is not treating us the same way as those who have their own bishops not subjected to bishops of other Rites.

7. True, that our Greek Rite Catholic faithful are spread out far and wide, but the present days communications and transportation shortens distance. Today there are so many Rail Roads, Street-cars, telephones, as no where else in the world.

8. Finally it is necessary for us to explain why are we turning with such a great confidence to the Austro-Hungarian Government for their help. The fact is known that the organizing of any Episcopal See, must have its canonical process. Empress and Queen Maria Terezia saw to it that the process of canonization of the Munkacs Eparchy was done. At that time in Rome the Queen's attorney defended the interests of the Greek Rite Catholics and defended them from hostilities of the Eger bishop. Yes, Queen Maria - Terezia defended the Greek Rite Catholics with her private attorneys and solved erroning questions for the benefit of our ancestors.

History is the vehicle of life, that factor, which led us to turn to the Austro-Hungarian Government for help, which we hope to receive.

In this humble petition of ours we have described our piti- ful and dangerous church plight, accountable to a piti-ful truth. Truly our situation is a sorrowful one, but not a hopeless one. We firmly believe that time will change all for us, for the betterment of our Church affairs. If we have leaders of our Rite, being independent and fully empowered, we will not be destroyed in faith, rite and nationality.

We hereby are humbly asking the Austro-Hungarian Government - to take in consideration our described plight and protect us with help. We believe that this our long struggle for our existence - will come soon to an end and bring victory to our Greek Rite Catholic Church, which was trampled on, but it is still alive looking for a better future, which will reward us all for our hardship with sincere esteem, we also sent a copy of the above petition to His Holiness the Pope of Rome

With sincere esteem we are sincerely yours

Fathers:

Theodore Demjanovics  
John Csurgovics  
Eugene Szatala  
John Hrabar  
Valentine Balogh  
Vladimir Molcsanyi  
Victor Martyak  
Nicholas Molcsanyi  
Basil Volosin

Acacius Kaminszky  
Nicholas Sztecovics  
Vladimir Deak, O.S.B.M.  
Nicholas Chanat  
Cornelius Illyasevits  
Gabriel Martyak  
Eugene Volkay  
Cornelius Laurisin  
Anthony Hodobay

John SZabo  
Nestor Volensky  
Augustine Laurisin  
Dr. Simeon Szabo

Hilarion Hodobay  
Stephen Jackovics  
Alexander Dzubay  
Ireneus Matyaczko

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A CALL FROM THE GREEK RITE CATHOLIC CLERGY OF THE SS.

CYRIL AND METHODIUS SOCIETY. AUGUST 10, 1899

CHURCH ADMINISTRATION. ARV. Aug. 10, 1899. p. 2

After 20 years hardship and trials to our Greek Rite Catholic Rusin immigrants in America, we dare at present to step forward - with our two great Organizations, the SOJEDINENIJE and the SOJUZ, both Fraternal Societies. We have established our churches, libraries, choirs. All this was done by a group of people to testify, that our nationality (ethnic group) is closely tied with our Greek Rite Catholic Church, which uses the Old-Slovanic language. May this close tie of national power be a link, to strenghten us in - our faith. We the clergy decided to organize a Fraternal Society, which would unite us, not as in the past, but with a strenght we could work well for the good of our Rusin people.

These are the wishes of our hearts and souls, which we set - down at our meeting November 13th 1899. We have the honor to share with you good living in the United States of America and Canada - this joyes news, which we accomplished with the help of God and the good will of the clergy, when we organized a Society in Philadelphia, Pa. The By-laws will be published August 1.

At the meeting in Philadelphia, Pa., the following clergy were present:

Theophan Obuskevic	Theodore Demjanovics	Eugene Szatala
Cornelius Laurisin	Gabriel Martyak	Acacius Kaminsky
John Szabo	John Konstankevic	Eugene Volkay
Cornelius Illyasevits	Nicholas Podhorecky	Peter Keselyak
Stephen Makar	Nestor Volensky	Nichols Stefanovic
Cyril Gulovics	Basil Volosin	Anthony Bonceevsky
John Halyko	John Ardan	John Hrabar
John Csurgovics	Orestes Zloczky	Victor Martyak

Constantine Csucska, who delivered the address. Those priests who could not been present at the meeting, promised to agree with our resolutions by mail. The Society consists of 32 priests who hope to raise a great confidence in our people for the work of the society.

We hereby are turning to you good people and presenting our resolutions as follows:

1. If some group of Rusins wish to build a church in their community, they are to approach the Society Council of Clergy, who in return will turn to the Society President for approval, which - petition may be approved or delayed.

2. The same is to be done if they wish to have a priest. They must petition the Council, present their selected candidates by - 2/3 of vote at a parish meeting, or by the trustees. If it will be possible to appoint a priest from among those who are in the United States, good and well, but if not, then the council will turn - to the European Ordinaries to send a priest from the chosen Epar - chy. The Council will recognize the peoples wish; but will reserve

the right to approve and install a priest. Priests who accept a - parish position are permanent pastors, who without the consent of the Council may not leave or make a change without a valid reason as it was done in the past.

3. Complaint against the priest by the people and vice versa must be sent to the President of the Council. Then a a commission will be sent out to hear both parties in order to make a just judgement.

4. If a congregation is in need of a cantor, they must petition the Council, and the Council will advertise a konkurs (a competition of ability) and according to the understanding of the priest and people, the commission will approve their candidate.

5. Each congregation must have a RUSIN school, library, choir or a prescribed Plain Chant, a rectory and a Student Fund to help the poor student who wish to study in higher education.

6. The church property must be deeded to the Congregation - and not only on the trustees, or a Fraternal Organization, nor to the Latin Rite Bishop. The Council will see to it, that the above regulation is introduced, and it will control the administration of the parish, and will publish the activities of every parish.

7. To gain the full confidence of the people, the Council is prescribing statutes according to which it will be able to judge church matters justly, to please the people and the priest. The Council is inviting delegates of all parishes to a meeting before the end of the year. Then it will explain all matters in particular boundaries etc. They will hear the requests of the Council, statutes will be given each parish, to discuss them at their yearly meeting. Until the statutes will be accepted by all the parishes, our society is willing to cooperate and work with the people to bring success for the Greek Rite Catholic Rusins in the United States of America.

Until the second meeting with the delegates of parishes, the Council will describe its program and resolutions in the newspaper.

In the summer this will be followed with a Convention of clergy and delegates. The first day will be a meeting of clergy and delegates and the second day only the clergy themselves.

8. From now on collectors who are sent out by different parishes to collect for a new church, will not be approved by the local priest, because the practice proved that in many instances - the church received very little benefit, only many quarrels and injustices.

This order does not forbid collecting in Europe, but only in the United States of America. To help churches where there is no resident priest, it was decided to have a Mission Fund collection in each church. The method of mission fund could be resolved at the Convention

9. As much as our finances will permit us, the Society will publish religious pamphlets and newspaper.

10. There are plans also to build a RUSIN IMMIGRANT HOME.

11. In the later part of October each parish to send in a record of its members in the following manner:

1. Number of families ?

2. Number of single (16 years and older) males and females separately.

3. The history of how the Congregation was organized, who -

initiated the thought, the priest or layman ?

4. Number of men whos wives are in Europe ?
5. Number of children, boys and girls separately.
6. How much was the price of the church lot ?
7. How much is the outstanding debt, mortgage ?
8. Amount of money in the church treasury ?
9. Inventory of church furniture ?
10. If the rectory is the property of the church, how much - is its value ?
11. If there is a RUSIN language school, how many children attend, boys and girls ? Name of teacher ? How much is his salary ?
12. Have you a choir, library, political club ?
13. Name your church Societies; who organized them; give their treasury report and number of members.
14. What is the occupation of the parishioners ?
15. How many Uhro-Rusins and how many Galician Rusins in your parish ?
16. Name the territory from which your parishioners immigrated, which is the closes city ?
17. Do our Rusins own their own homes ? Value ?
18. How many business men belong to your church ?

Please send in the above report not later than October 1st.

This will able the Council to make a Directory for the year - 1900 ( Schematismus) The following members are on the committee - of the Directory: Fr.s John Ardan, Peter Keselyak and Gabriel Martyak. Our brothers in Canada should do likewise. Mr. Henik should describe their settlements, give a number of immigrants and Churches AND STATE IF THEY ARE ABLE TO SUPPORT A PRIEST: SEND AT LEAST ONE DELEGATE TO THE Convention. The same is requested from the Rusins in Brasil and Hawai.

The Fathers who until now did not sign up in our Society, all asked to do so and send in the following declaration:

I am a Greek Rite Catholic priest from the Eparchy of :..... born in": ..... date : ..... Celibate: ..... Married: ..... widower: ..... have documents from your Bishop Ordinary ..... arrived in the United States : ..... did you present yourself to the local Latin Rite bishop ? ..... Were you accepted or not: date:..... In howmany parishes are you functioning..... How long are you stationed in the present parish ( address also) ? .....

I hereby request acceptance to the SS. Cyril and Methodius - Clergy Society. I am willing to accept the rules, regulations and decisions of the society. Signature: .....

12. New members are to send in \$5.00 initiation fee and \$1.00 monthly dues beginning August 1, 1899. Send the fee to Rev. Cornelius Laurisin, Shenandoah, Pa. In other matters you may turn to the President of the Society.

We are hereby asking editors of the A.R.Viestnik and Svoboda , to publish our news in their newspapers.

We came from the people, we will live for the people and hold the people in unity as brothers from Hungary and Galicia in one camp. Because a Rusin mother gave us birth, nourished us, we are of the same religion, the Greek Rite Catholic Church, and will work for the greater glory of God, love our Church and her servants and the gates of hell will not prevail against it.

God bless you all  
 From the Council of the SS. Cyril and Methodius Clergy Society  
 of the United States of America  
 Mayfield, Pa., August 1, 1899.

Rev. Theophan Obuskevic, Pres.  
 Rev. Theodore Demjanovics, V.P.  
 Rev. Cornelius Laurisin, Treas.  
 Rev. Peter Keselyak, Sec.

Consultors:  
 Rev. John Szabo. Rev. Gabriel Martyak, Rev. Nicholas Podhorec  
 ky.

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 THE UNSUCCESSFUL ASPIRATIONN OF FR. ALEXIUS TOTH  
 AUGUST 24, 1899.

A. Orlov. 1899<sup>\*</sup> ARV. Aug. 24, 1899

At the end of 1891 Fr. Alexius Toth, who at that time a Greek Rite Catholic Uniate priest in Minneapolis, Minn., had to struggle with three grave problems, namely:

1. To return to the Old-country.
2. If not to resign from the priesthood and become a layman in the United States of America.
3. To renounce his religion, accept another religion and continue as a priest in that religion.

The first two problems were very hard for Fr. Alexius Toth. He felt within himself, that he was not strong enough to wrestle - with them consequently he choose the third, renounced his religion, accepted another in which he can function and live in peace as a priest.

With this purpose in mind, he set out for San Francisco, Cal. He met with the Orthodox Bishop, presenting him his serious desire, i.e. that he wished to become a Russian Orthodox. Asserting that - he had great influence among the Rusin people, he stated that in a short time the Greek Rite Catholic Rusins including their priests will support his desires, etc. etc.

When he arrived in Minneapolis, Minn. he advised the trustees and ushers, on whose name the church was deeded, to follow him. He in return placed the Minneapolis, Minn. Greek Rite Catholic Church in the hands of the Orthodox Bishop.

It is understood that the Orthodox did not know about the circumstances, hardship and desperation, which forced Fr. Alexius Toth to him. The Bishop happily accepted him and appointed him as a Pastor of the Minneapolis, Minn. church, which Fr. Alexius Toth had before hand cleverly secured for himself.

Fr. Alexius Toth thought over his plans well. They were excellent from the point of view of his personal egoistic interests, but very burdensome for realization. He was well aware of the weakness of the Rusin people, and this reason persuaded him, that these - people are of little faith, who like to listen to all kinds of stories, and for a promise will do anything, not being firm in faith and nationality. By such a special knowledge he depended on rich financial help from his new Superiors. He had great hope to carry over all the Uhro-Rusins and the Galicians to Orthodoxy. It was also understood that a great reward will follow, a Bishop's crown - will shine on his deserving head.

All this was to happen for him through the Rusin Greek Rite Catholic people. What happened later, is known to the public. All kinds of agents moved in among the Greek Rite Catholic people entertaining them with promises, dulling their good will, which was seeking spiritual and material betterment. Through the persuasion of the agitators, men fell not only temporarily, but for their whole life into Orthodoxy, a step which brought for them misunderstandings, hatred, demoralization etc.,

Fr. Alexius Toth in his campaign of leadership and directives, did not forget to have his glorification hymn sung in the newspapers, i.e. that he is capturing the Greek Rite Catholic souls for Orthodoxy. His Superiors also praised him and rewarded him with - Russian rubels, of which he requested more and more. Rewards were pouring in for him, but no episcopal crown. Only three priests joined Orthodoxy and many laymen. Fr. Alexius Toth was forced with - a sorrowful heart to acknowledge, that the Greek Rite Catholic Rusins are not of a weak faith as he had considered them to be in the past. Fr. Alexius Toth began to condemn the people for this attitude. He tried to convince a former national leader, owner of a cigar factory in New Jersey, Jersey City, to renounce his religion, to separate himself from his parents, brothers, sisters, wife and children forever and his country, but to no avail.

In his anger Fr. Alexius Toth continued to blacken and condemn the Greek Rite clergy, institutions and their firm desires. In the Slovanic newspapers, in which his articles appeared, misleading the people and authorities, he stated that the Greek Rite Catholic people are demoralized, that the Union with Rome is nearing to its end. He proudly said, I am holding the net into which all the Greek Rite Catholic clergy and faithful will fall. So was Fr. Alexius Toth - blowing his horn for the past eight years, a comedy for which Fr. Alexius Toth was collecting thousands and thousands of rubles. Yes, the so-called demoralized clergy and faithful according Fr. Alexius Toth were building churches, schools, rectories, libraries, - choirs, working hard for their spiritual and material security and the honor of the name RUSIN. Not being ashamed to be called Rusin, Rusiny, but they prided themselves in their Rusin name. They are continuing to do this without any reward of Russian rubels, only of love and devotedness of their Greek Rite Catholic religion and Rusin nationality. In this interest they were and are working hard without fear of their enemies and adverseries.

It was rumored that Fr. Alexius Toth was getting tired of his mission work, he only sat silently on the top of his hill. Yes, lately his fate began to turn and be revengeful, and unmerciful - upon his progress, false prophecies, endangering the success of his great plans. And all this is opening the eyes of his Superiors, who from the beginning doubted that the mission success is - as it was presented by Fr. Alexius Toth and his associates in the Orthodox Camp. Even those yearly thousands and thousands of rubels were pouring to gain the goal of Orthodoxy the results were contrary to his goal.

The first blow of fate came, when Fr. Victor Toth, his brother returned to Europe and renounced Orthodoxy, did penance for his error and was reaccepted to the Greek Rite Catholic Church, as a Uniate priest. He was followed by Fr. Michael Balogh, whom he convinced to leave the Uniate parish in Bridgeport, Conn. and to enter



Orthodoxy. He too returned to the Greek Rite Catholic Church, correcting his error by doing penance. He returned to the Catholic Church in Wilkes Barre, Pa., where, during the Divine Liturgy he renounced Orthodoxy, condemned Schism and his false statements made and written about the Catholic Church. In anger Fr. Alexius Toth tore up the law suit process, which was brought against him by the Greek Rite Catholics of Wilkes Barre, Pa., to secure their church properties, which were very cleverly usurped by the Orthodox agents. The Court decision was that the whole property belongs to the Greek Rite Catholic Uniates..The end is not too far. Soon Fr Alexius Toth will have to descend from his hill. In Bridgeport, Conn. the faithful are demanding a return to the Uniate Church. There is trouble also in Old Forge, Pa., where the people built a new church next to the old one, which was taken over by Fr. Alexius Toth and his agents. Only a few remained in the Orthodox church, whose priest was an Ukrainian hetman, a reformed Moscowite, and a great moralist, Fr. G. Hruska, who is just about holding a few families. There is trouble in Allegheny, Pa., and other places, people are returning to their former Church.

A greater blow came for the great plans of Fr. Alexius Toth, when the Greek Rite Catholic Rusin clergy organized a society for the purpose of defending and securing the honor of priesthood - which Fr. Alexius Toth was trying to destroy with every move of his.

We are certain that the work, tyranny, which is harmful for the people will soon disappear. Thanks be to God the people began to fight for their Greek Rite Catholic Church.

It is a pity that Russian rubels were spent to destroy the Rusin people. Fr. Alexius Toth's personal egoistic interests caused all the trouble for the Greek Rite Catholic Rusins in the United States of America

#### THE APPOINTMENT OF AN APOSTOLIC VISITATOR 1902.

ARV. April 4, 1902

For many years we worked hard on our church affairs to make order and finally received something to reach the desired progress.

Church and Civil authorities paid attention to our petitions - and propositions despite the enemies intrigue, who tried to fool the world that we will never succeed in our hard work.

The deeds of ours brought fruit. Now we are in such a position that we can announce to the whole Rus' of America, not as a report but as a fact ( for which we can thank God), that we have our own Vicar, who will make order in our Church affairs.

According to our corespondance from the Bishop of the Eperjes Eparchy No. 1030, he informs us, that the Vicar for the Greek Rite Catholics in the United States of America is appointed: namely Canon Andrew Hodobay of the Eperjes Eparchy, and Fr. John Korotnoky who is appointed to the Allegheny, Pa., parish is accompanying him. They are leaving April 15, 1902 and will arrive April 23, 1902.

The biography of Canon Andrew Hodobay is as follows: Born in TORISKA, Sepes County August 11, 1852, ordained December 18, 1878. In January 28, 1879 appointed pastor in Homorod, where he merited the dignity of becoming a Dean. The European newspapers describe him as a meek person by nature. May God bless him to arrive safely and grant him energy in his future task.



CANON ANDREW HODOBAY VISITATOR ARRIVES IN THE UNITED STATES  
OF AMERICA. ARV. May 8, 1902. pp. 1-2.

The request of the Greek Rite Catholic Rusins is fulfilled Canon Andrew Hodobay is appointed as an Apostolic Visitor for the Greek Rite Catholics in the United States of America. He arrived and is in our midst at present.

The Vicar boarded in Bremen the "Kronprinz Wilhelm" ship and arrived in Hoboken, N.J., April 29, 1902. He was welcomed by Fr.s: Cornelius Illyasevits, Brooklyn, N.Y., Nicholas Molcsanyi, Passaic, N.J., John Halyko, Hazleton, Pa., and A.B. Bessenyei, secretary of the Fraternal Organization Sojedinenije.

The Vicar was accompanied by his secretary Fr. John Korotnoky a talented young priest of the Eperjes Eparchy. A great task is awaiting the Vicar to make order in the churches, spiritual and material matters, to make progress for the one quarter million of Greek Rite Catholics.

After the mutual greetings, the Vicar travelled to Brooklyn, N.Y., invited by Fr. Cornelius Illyasevits to take a rest from his travells.

The same day in the evening the following clergy paid a visit to the Vicar: Fr.s: Anthony Kecskes, Perth Amboy, N.J., Acacius Kaminsky, Yonkers, N.Y., and the editor of the A.R. Viestnik - Paul Zsatkovics. They welcomed the newly arrived Vicar. In their conversation the Vicar was speaking openly, an attitude which convinced the guests that the Vicar is devote and practical a well educated person in whom we can trust and he will bring order for us in our parish affairs which are in a very pitiful condition. In him we saw a fearless fighter and defender of our Greek Rite Catholic Church.

After his rest May 4, 1902 the Vicar visited the Passaic, N.J., parish. Sunday he celebrated the Divine Liturgy in Brooklyn, N.Y., delivered a sermon. After the Divine Liturgy a parish meeting was held, where he became acquainted with parish affairs. He advised the faithful and especially the trustees and ushers, how they are to work to bring order, goodwill and understanding in the parish.

May 20, 1902 the Vicar invited the clergy to Brooklyn, N.Y. for a consultation about the conditions of the churches and parishes in the United States of America.

On June 6, 1902 the Vicar visited parishes in the Pittsburgh Pa. area, where he had some success in solving long standing problems.

Canon Andrew Hodobay was born in Toriska, Sepes County August 11, 1852. In a priestly family, he was the youngest of seven children. Educated in Lőcse (Levoča) and Nagy Varad, he pursued theological studies in Esztergom and Budapest Seminaries. He was a brilliant student, as the late Cardinal John Simora of Esztergom said: "Andrew was the best student in the seminary". Returning to the Eperjes Eparchy was appointed a School Inspector of the Eparchy. He married Miss Helen Rojkovics the daughter of Canon Alexander - Rojkovics. Ordained in 1878, he was appointed in 1882 assistant pastor of the Eperjes Cathedral church. Soon Bishop Nicholas - Toth appointed him to Homrod, Abauj County parish, where he made great strides. His wife died in 1888 leaving him with two children; Alexander became an attorney and Melanie his daughter.

In 1892 he became a Dean of the district. In 1900 a candidate - for the Parliament from the Szikszó district opposing Pécsi Tamas, he lost the candidacy by 200 votes. In 1900 he became a Canon in the Eperjes Chapter, successor to Canon Kotratov rector of the seminary. In 1902 was appointed Apostolic Visitor for the Greek - Rite Catholics in the United States of America.

VICAR ANDREW HODOBAY INVITES THE CLERGY FOR CONSULTATION  
TO BROOKLYN, N.Y. 1902.

Letter. May 1902

In May 21, 1902 there was a consultation held in Brooklyn, N.Y. Our clergy were inspired by the importance of the meeting and they all were present except Fr.s : Nicholas Sztecovics of Pleasant - City, Ohio, Michael Balogh, Trauger, Pa., Nestor Volenszky, Youngstown, Ohio, Emil Seregélyi, Globeville, Colorado and Ireneus Matyaczko, Cleveland, Ohio. Their health and circumstances did not permit them to be present. On the 24th of May 32 clergymen met 24 from the Munkacs Eparchy, 8 from the Eperjes Eparchy. At 9.00 A. M. a Divine Liturgy was celebrated by the Visitor Andrew Hodobay concelebrated with Fr. Orestes Zloczky and Fr. John Korotnoky.

At the church hall a meeting commenced with a prayer "Carju - nebesnyj". Fr. Valentine Balogh welcomed the Visitor placing all our church matters into his hands and leadership, assuring him of their cooperation in the church affairs, regardless from which Eparchy the clergy came.

The Apostolic Visitor replied with fatherly love, expressing his thanks for the welcome.

The true fatherly words of the Visitor, made a grave impression on all present, feeling the warmth of his heart and confidence, that his arrival brought a natural leader, who will lead us to a better future.

The goal of the first meeting was:

1. That he personally presented himself to the clergy.
2. That he consult with the clergy about matters, which will be necessary to know, to make order in the church life, to strengthen the people in their faith and love.

The meeting followed the above given instructions. The Visitor appointed a Commission, namely Fr.s: Anthony Kecskes, Alexander Dzubay, Cornelius Laurisin, Gabriel Martyak, Julius Csucska - and Peter Keselyak as Consultors.

The short meeting was concluded at 1.30 P.M., followed by a dinner in the "Coffe Martine" Hotel, corner of 26th Street New - York, N.Y., honoring the Visitor. At this dinner there was present the Austro-Hungarian Consul General Thomas Dezsöfy of N.Y.C. This was the first occasion that the Austro-Hungarian Consul General attended one of our affairs. This honor was given to the Hungarians, through the intercession of Hungarian Jews. Even in this we saw a better future in the United States of America for the Greek Rite Catholics from Austro-Hungary.

The Consul General reminded the clergy, that the great work of the Greek Rite Catholic Rusins, is not finished with the appointment of the Apostolic Visitor, we must put our strenght together and work hard for a better future.

Fr. Gabriel Martyak, who noticed that at present there is no difference between the clergy from the Munkacs and Eperjes Eparchy

wished that there be no differences no conflict, misunderstanding only brotherly collegiality and love, which will bring a new life to us and great success.

At. 7.00 P.M. the Visitor concluded the meeting with a prayer.

#### WHAT DID THE "SVOBODA" NEWSPAPER SAY ABOUT THE ACTIVITIES OF THE VISITATOR ?

"Svoboda" June 12, 1902, p.2.

The Hungarian Greek Rite Catholic Visitor is beginning to act, but still did not declare himself to be a RUSIN.

The A.R.Viestnik is well aware of this. In two of its articles is couragesly judgeing him, who is using the name Greek Rite Catholic, but never uses the word RUSIN, RUS'KIJ, and does not dare to proclaim himself a Hungarian although he is from Hungary. From time to time we will inform the public about his exploits. True the news will not be of first class source, because the Visitor is concerned only with the Uhro-Rusins. The first clergy meeting with the Visiator was called for May 12, 1902, in Brooklyn, N.Y. Most of the clergy were present, five did not attend.

#### POLITICS. THE CLERGY ARE ENTRUSTED TO THE ROMAN CATHOLIC GUARDIANSHIP.

SVOBODA, June 19, 1902.p.2.

We found out from a good source about the Brooklyn, N.Y. meeting held under the Chairmanship of the Hungarian Visitor. A strange meeting only clergymen were present, no laymen, not even the Editor of the A.R.Viestnik, the language of the meeting was Hungarian.

Fr. Andrew Hodobay did not produce any documents to the clergy to prove that he is authorized to do a Visitors work, he only mentioned saying, you may have hope that in the near future you may have a bishop.

Fr. Cornelius Laurisin attended the meeting, whereas he was advised by the Roman Catholic Archbishop Patrick J. Ryan of Philadelphia, Pa., not to attend.

Right from the very beginning the Visitor turned to Fr. Cornelius Laurisin saying: Fr. Laurisin is it true that you were against my appointment to be a Visitor ? The reply was: I never said it. But you said, that I do not have any authority over the Galician clergy, and this induced you to write to Metropolitan Andrew Septicky to find out about my status June 2, 1902.

#### MEETING OF THE GREEK RITE CATHOLIC CLERGY AND LAYMEN IN SCRANTON, PA.

SVOBODA July 24, 1902. p.1.

.....

The program is as follows: Fr. Andrew Hodobay announces the Statutes of the self government of the Greek Rite Catholics in the United States of America. The Statuts are read by Fr. Cornelius Laurisin. One of the delegates proposed to publish the Statutes in the newspapers and send a copy to each parish as a program

of the meeting.

Fr. Gabriel Martyak propsed to make some corrections in the - statutes and announce them at a following meeting.

July 31, 1902. p. 4. SVOBODA.

Fr. Andrew Hodobay carefully replied as follows:

1. The Visitor was sent by the Hungarian Government and the Apostolic See, which advised him to collect information about the conditions in the United States of America.

2. I have no jurisdiction, only a bishop is empowered with jurisdiction.

3. All the Greek Rite Catholics regardless of their territorial descent are given to my care.

4. I was to take into consideration the political views of Galician clergy.

5. I am not to make any difference between the Galician and Uhro-Rusins, both are to accept me as their own.

After the above mentioned Fr. Dimitrov replied: All the replies are diplomatic and give only partial satisfaction. In which - language will the Statutes be printed : Fr. Andrew Hodobay: In the RUSIN, ENGLISH, SLOVAK, and HUNGARIAN languages.

AUGUST 6, 1902. p.4.

NOTE. The Galician Metropolitan is beginning to think about - the fate of the Rusin Greek Rite Catholic Church in the United - States of America. What is he thinking, we do not know. The only thing we know that since his installation in the St. George's Cathedral, he sent to the United States of America ONLY a few Basilian monks, but not one eparchial priest. It seems to us, that he would rather recall some of our priests working in the United States of America.

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(Fr. Andrew Septicky became a Bishop in Stanislav in 1899 , a Metropolitan in Lvov in 1900.

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#### VIEWS OF A LAYMAN CONCERNING THE ACTIONS OF THE APOSTOLIC VISITATOR.

A.R.Viestnik July 4, 1902, p.2

By; Michael Yuhasz, Sr.

Our Fraternal Organization " SOJEDINENIJE" is protesting in - the name of all the Greek Rite Catholic people against the actions of the Visitor.

Our "SOJEDINENIJE" right from the very beginning cooperated - and worked hard to have a church authority, for the Greek Rite Catholic Rusin people in the United States of America. An authority which would control and make order in Church matters at other national groups, who are well organized by their authority in the United States of America.

At the FOURTH CONVENTION of our SOJEDINENIJE in Braddock, Pa.

it was resolved to be firm in our decisions concerning Church matters. It was also resolved that the officials of the "Sojedinjenje" prepare a firm memorandum, one be sent to the Austro-Hungarian Government and the other to the Holy Father in Rome.

The Memorandum of the Church situation explaining the intrigues of the Latin Rite Bishops of the United States of America. to the Holy See will be a proof of a great need for our own Church authority. Such reasons compelled us to petition the Austro-Hungarian Government, who are greatly interested in our Church affairs, to help us in our great need through their diplomatic channels in Rome.

The Austro-Hungarian Government accepted our petition, have - done everything that was possible that the quarter million Austro-Hungarian immigrants of the Greek Rite Catholic Faith have their desires fulfilled in the United States of America.

But, the efforts of the Austro-Hungarian Government were not all successful to have the desired progress. Rome still did not deem it necessary to appoint a bishop or a Vicar for the Greek Rite Catholics, agreed to send only an Apostolic Visitor.

An Apostolic Visitor is not a Church authority, only, one - who becomes an intermediary among the Latin Rite Bishops and the Greek Rite Catholic clergy and faithful in Church matters. He is subjected to every Latin Rite Bishop. Such a situation lasts only temporarily, i.e., untill the Apostolic Visitor collects all - the data of the Church life and affairs are so developed that - there is a need for a bishop or a Vicar to be self governed grown-up, or vice versa.

We are very much suprised that the Apostolic Visitor up to date did not produce any fundamental work in matters concerned . The people wonder if the Apostolic Visitor has any authority in our matters, since he did not publish, inform the people about - his work, nor did he ask any advise from the people. He is silent in these matters as if everything is being well done. Saying that in Church matters he is independent from the people, is as to say the people are to be ignored, they have no right to mix in Church affairs. These people built churches, rectories, schools for their own money and are supporting the priests financially. It seems as if the people and clergy gave up their rights, became his subjects as it is in the Old-country. These people's rights are to pay, support, be silent and obey, etc...

In the Old-country if a Lord or some person financially supported the church, became a Patron, he even had the right to have the priest of his choice appointed to a parish.

Lately a movement began for an autonomous administration - that the laity are to take part in church affairs with the priests, to become a stronger fort for the defence of the Church. The clergy and the laity are inspired by such a administration to - stand up and be ready to defend the Church.

The Catholic Hierarchy was persuaded not to oppose such an autonomy, but to support it. The sooner the better, it will be for the good of the Church.

In the land of the free it would be rediculous to support and work for a cause without representation.

What do the activities of our Visitor prove to us ?

That up to date he did not publish any information, which would

assure the people of a progress. He is noted only for accepting - bows if he visits a parish, where he speaks to the people, but - not about Church affairs.. In his sermons his topic is humility , kindness and obedience., which have a moral value, but nothing a- about the security, progress and administration of the church.

The latest news are that the Apostolic Visitors' intentions are to ignore the laity totally concerning the Church matters .

The chosen Fr. Cornelius Laurisin is an alert expert and talented person in business, whos project the Apostolic Visitor accepted to build a residence in Providence, Pa., near Scranton , Pa. The lots are beautiful for the purpose. The Visitor was fortunate to buy them cheap for only \$20,000.00 and deeded the lots on his own name and Fr. Cornelius Laurisins name. The people will have to pay for the lots and building.

The Visitor sent a letter to each priest informing him that on July 22nd there will be a meeting in Scranton, Pa., each priest is to be present with one delegate from his parish.. The program of the meeting is: How much each parish will be assessed concerning the residential project, and other matters will be also stressed.

How can the people accept such a tactless childish program - from the Visitor. There is no order concerning our churches parishes, but the lots are bought to build a residence, awaiting - the financial support from the people. The people will not support such orders.

We are not accusing the Visitor, nor are we trying to offend him, we only feel sorry for him, that he became a victim of clever speculators.

Such a move is inciting danger for the people and their children and also for the future of the parish. The Sojedinenije which has a close contact with the churches and people, who are members of the Fraternal Organization cannot overlook such indifferent move in church affairs.

The officers of the Sojedinenije are sending out a circular:

FROM THE HEADQUARTERS OFFICE OF THE SOJEDINENIJE THE  
GREEK CATHOLIC FRATERNAL ORGANIZATION

.....  
Our " SOJEDINENIJE" is a religious and national ethnic organization of the Greek Rite Catholic Rusins , which always strived - for progress of our ecclesiastical affairs here in the United States of America. Since we are among different religions and nationalities.

This care and anxiety of our Sojedinenije inspired us, to give our people the right instructions through our Fraternal Organization, especially for the Greek Rite Catholic faithful who are members of the Sojedinenije. In what measure should they adopt themselves to the orders of the Visitor. May they not become indifferent, careless in such matters and loose their rights which are theirs. Here the people finance all matters, consequently the people are the Patrons of each church, congregation.

True, our wish was to have a bishop, but Rome decided otherwise, i.e., to have a Visitor only, who has no Church authority , he is only a intermediary between the Roman Catholic Bishops and our clergy and laity. The Visitor is subject to the Latin Rite

Bishops in all church matters. By a good Visitorship and the good will of the people some times the Visitor may become a Bishop.

Frankly speaking, we do not know what authority he has, who gave it to him? This was never published, nor was his installation, or did he present the document of nomination by the Church Authority.

We only know, that the Visitor visited a few parishes, held two meetings with the clergy, one in Brooklyn, N.Y., and the other in Johnstown, Pa. What was decided at these meetings we do not know. We know that at the Brooklyn, N.Y., meeting somekind of a self government lecture was presented in which the rights of the people are described in church matters, which were to be studied by the Visitor and his advisors, and to be publicized in the A. R. Viestnik. To the present day nothing happened. At the Johnstown, Pa., meeting it was resolved to destroy the Sojedenenje and to organize another Society, led by the Visitor.

We also heard that the Visitor is supported financially by the Government of Hungary and authorized to function as an overseer of the clergy and faithful, to be respected as a bishop.

It is known that the Visitor speaks as if he would be a Bishop. Has he any right to do so, we do not know.

Yes, the Visitor is doing something, without the knowledge of the people, the patrons of the churches, whereas the people should know what is going on. All this is harmful to the right of the people, of which right they cannot be deprived. In the United States of America the Greek Rite Catholic faithful must have a self government, administration. If they are supporting the church, they have the right to the administration, letting no administrator or some one else to administrate their affairs.

The main office of the Sojedenenje is turning to the people in these matters. The newest order of the Visitor compels us to do so. The Visitor is ignoring the rights of the people. The officials of the main office of the Sojedenenje feel, that it is their obligation to inform the people what's going on to know how to act in time.

The matter in concern is :

The Visitor himself do not know, who is he in the United States of America. He has visited a few parishes, in his reports he could not give a just report of the circumstances, still, he already bought six lots with a few small buildings in the Scranton, Pa., territory for \$20,000.00. Upon these lots Episcopal residence to be built and furnished.

The lots are deeded in the Visitors and Fr. Cornelius Laurisins name. The people would not object to this deal if the twenty-thousands would be paid by the Visitor Andre Hodobay and Fr. Cornelius Laurisin. But they are expecting the people to pay for all. In other words we are speaking about \$50-60,000.00 which the people have to pay. If the people have to pay, then they have the right to stress the matter involved.

1. The people must know, what is the Visitorship, is it temporary or not.

2. Before the people give their money they must be assured of their church rights, through statutes, compiled by the clergy and laity.

3. All the parishes must unite, form a corporation CHARTER with the necessary number of trustees.

When all this is done, then we can talk about buying, building, furnishing the residence, not any earlier. Then the people will decide, where to buy the land, which will be deeded, not on the name of the Visitor nor Fr. Cornelius Laurisin, but on the Greek Catholic Corporation.

But all this is done by the Visitor at the advice of Fr. Cornelius Laurisin, who is a known "businessman" to accomplish all - this, there is the question of the finances.

In this matter the Visitor sent a letter to all the clergy - in which he is inviting the priests and one delegate from each parish for July 22 to meet in Scranton, Pa. There the project will - be stressed, how will each church be taxed to pay for the lots - bought in Providence, Pa., and for the episcopal residence.

Such a move of the Visitor is not timely, nor orderly, not legal in such a grave matter.

The main office of the Sojedeninije, in the name of the members of the Sojedeninije and the Greek Rite Catholic Rusin people publicly are protesting against such a move.

1. The buying of the land for the residence is too early, because up to date the Visitor Andrew Hodobay did not produce a document that he is any kind of a church authority.

2. The people were not told about the project and do not care to know.

3. The self government of the church affairs is still not decided nor introduced, consequently there is no corporation of the Greek Rite Catholics, nor a person for whom to buy it.

4. Such property cannot be deeded on the Visitor, Fr. Cornelius Laurisin, because, God forbid if one of them would die, then their descendants have a legal right to claim the property. Fr. Visitor Andrew Hodobay has children in the Old-country and Fr. Cornelius has a wife and family. The United States law says, that the property of the deceased goes to the descendants, consequently the process of the people would be in vain.

5. Therefore such a meeting is useless, worthless.

6. The meeting is called about the lots that are bought, - which are not in about the center of the territory where our people live, nor easily reached.

Consequently we are protesting against this meeting, let all the parishes contact the Visitor to postpone the meeting, with the following remarks:

1. From each parish two delegates be present at the meeting.

2. From each Greeek Rite Catholic Society one delegate.

If the Visitor delays the meeting, then in the meantime a program is to be made and sent out to all concerned a week before the meeting to know what will be stressed at the meeting.

If the Visitor will make a move in such a direction, then he can be assured of a progress, so will the people be assured that - something is being done for the good of our Church and people and the descendants will gladly bring a sacrifice for such a cause.

Send such delegates to the meeting, who are practical people, who love their religion and rite and are willing to acquaint themselves with the church affairs. It would be good to have United - States citizens or older Americans as delegates, who know some-



thing about the way of life, and are expecting to remain in the - United States of America. Those who came to the United States of America for a time being, will not be interested in our church affairs. By sending this circular we wish to serve our people and - the Visitator.

Such meeting are costly, do your best, to make it worth the - cost.

With brotherly respect

Michael Yuhasz Sr., President

Bradenville, Pa., July 10, 1902

Nicholas Pachuta, Secretary

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THE MUNKACS EPARCHY CLERGY MEETINGS MINUTES HELD IN  
HARRISBURG, Pa.

These Minutes were taken in Harrisburg, Pa, December 16, 1902 , at a meeting of the immigrant Greek Rite Catholic Clergy of the - Munkacs Eparchy living in the United States of America. The following were present: Fr.s: Cornelius Laurisin, Eugene Szatala , Eugene Volkay, John Szabo, John Hrabar, Basil Volosin, Alexius Holozsnyay, Julius Medvecky, Victor Popovic, Julius Csucska, Anthony Izay and Alexius Novak.

The meeting commenced with the usual prayer.

Fr. Cornelius Laurisin, Chairman and Fr. Alexius Holozsnyay , secretary were asked to accept their appointed position.

The Chairma explained the reason why was this meeting called We came here to protest and reply to our b others of the Eperjes Eparchy, against the unjust attacks against us.

On the 25th of November 1902 a small group of the American Rusin clergy, which group names itself "Eperjes Clergy". They with a loud voice publicly attacked the Greek Rite Catholic Rusin clergy of the United States, whom they name: "Munkacs Clergy". They accuse us with faults, ommisions and contraversal matters, weakness of character and hyper loyalty. They call us before the world, to make us equal to them. We are at this meeting to decide, not to defend ourselves, but how to express ourselves against the lies, attacks. We deem it necessary to present the following questions:

Who are the attackers, and by what right are they attacking us?

Nine members of the American clergy under the name "Eperjes - Clergy" as a separate corporation met, attacking the majority of the American clergy. We here in America do not recognize Eperjes nor Munkacs or other clergy, neither do we wish to recognize the right of nine members, to publically accuse and compromise the other members.

Being accused by our collegiates, could it be that under the image of these attacks, their is another goal covered. Being informed by the American faithful and others, we will not remain - silent, but we will stand up against the attacks, with respect and collegiality with the following reply.

1. From the packed Minutes of the so called "Eperjes Clergy" we learn, that we were those who broke up our brothership the solidarity which we promised at the Brooklyn, N.Y. meeting May 20 1902. On our part we always strived to keep the friendship and un-

derstanding as in the past and present, but, to make a stronger tie among us. We were never those and never will be, whose interests were to build a dividing wall between the American clergy. For this reason we are welcoming this friendship, which originated at Brooklyn, N.Y. meeting, where we the Greek Rite Catholic Russian clergy of America became brothers. From the part of the newly appointed Visitor we hope a better future, hearing with joy his address, expressions, in which he says, that from now on he will not know a Munkacs, Eperjes or other kind of clergy. The Visitor approved his words with a pledge. We call these attacks a very daring insult, which by no means can be woven into a wreath of Christian love.

We were not and we could not been those who broke up the fraternity, because the only one who can defeat this union is he who is seeking a way of offending the brotherhood.

2. Furthermore, we read in the public minutes, that the so called "Eperjes Clergy", wish to remain loyal and obedient friends of the Sojedinenije. Reading this, one does not have to be a great philosopher, to make a conclusion. They hold us to be less faithful to the Sojedinenije which we organized.

If we are not loyal and friendly to the Sojedinenije, let them tell us how?

Is it because Munkacs clergy organized and nurished the SOJEDINENIJE; or because in all circumstances morally and materially we always defended the Sojedinenije. Is it because we did not want to give over our working A.R. Viestnik at the Scranton, Pa., to those with whom you made an agreement. Birth is given by us, it is our dear child and even forced moral reasons, it would be impossible for us to leave. Our warm heart would ache loosing our first born the Organization.

3. The deeds of the past VII-th Convention are ascribed - to us, as if we were the cause of the misunderstandings, troubles and unrest.

May we ask, was it not the decision of the general meeting in Johnstown, Pa., at which all the present Greek Rite Catholic American clergy took part by equal rights?

If you were not pleased and did not agree with the resolution then why didnt you protest? You claim that the so called Munkacs clergy were the outstanding leaders of this meeting.

Let us be truthful. Not only the Visitor, but, also the so called "EPERJES CLERGY" riwaly took part in a great number at this meeting. Truly we are spiritually tempted about what was presented by one of you, about which, for the sake of peace we will remain silent. Was it to be wondered, if we in our nervous state saw everything dark?

If so much is said about us, what led us to the cause of organizing another Organization. Our reply is that we feared the "SOJEDINENIJE" and its members, because of the "citizen" paragraph - that the Sojedinenije may fall into the hands of those later, which could harm our faithfuls religious and moral life. We are not ashamed to say that we always played cards with open hands and are doing the same at present, that after a few weeks past, we would give up our first intention. Why this? Because of the many articles written in the newspapers against the clergy and the Visitor, we feared that our people would be disturbed in their Rite to which they cling fast and through that would come the final de-

struction. Later we settled and calmed that thought, that if the "citizen" paragraph be changed, we would still see the leadership of the Sojedineniye in good hands.

Esteemed Brothers, always fearlessly declared and we repeat ; that all was done in the presence of Fr. Visitor, the Eperjes - Clergy and us.

4. Furthermore it is our sin, that we did not defend the Visitor against the newspapers attacks.

Why are you ascribing this to us ?

If you are listening to gossip, then we are silent about the case. How could such attacks be brought forth publicly by the clergy with positive arguments, i.e., then, if we would be silent in our evil intentions. Or if one or other of us say fell into a unforgivable sin which he committed by deed or word against the Visitor, with evil intention, how could you openly accuse all the so-called Munkacs clergy ?

We openly and rightly express our selves that we welcome the Visitor, gave him good advise and information, to be helpful to him. What happened ? That this effect was proven to be wrong, do not ascribe to us, but to your advice, to which the Visitor always listened.

To finish these accusations for all times, we the so called - Munkacs clergy, publicly and humbly proclaim that if the Visitor was, in the past or present, our greatest enemy, which we do not believe, even then we would be his friends, because we do not see in him a personal gain, but a step to a higher grade, i.e., - to reach the glorious goal, the approved movable, orderly religious and moral life of the Rusin American faithful. At present we all bow to the Visitor with respect and in love we accept his - deeds, praying and petitioning God, that he become the founder of a better and more beautiful future for the Rusin people, their Church and their Rite.

5. Concerning the accusations that we inspired the evil articles with great dignity , we proclaim; that we did not have any conversation or contact with Dr. S.S. or Kovács Kálmán, nor with any editor at all. On the contrary, we wrote articles defending the Visitor.

Finally we express ourselves, that our every move, deed, action was done to fulfill our obligation. When we proclaim that a greater love for the Sojedineniye to which we have given birth and support to the present day, grew in our hearts than in yours, dear brothers, we were moved by Christian love.

Our right hand we are extending to you, that hand in hand - feeling with feeling we can become strong for the glory of God - moved by the compassion of our faith, to be worthy leaders for our Rusin people

Signed : Fr.s : Alexius Holozsnyay, Rec. Secretary

Alexander Dzubay , Acacius Kaminszky , Nicholas Sztecovics  
Michael Jackovics , Eugene Homicsko , Michael Lengyel  
Thomas Stefan, Michael Balogh.

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MINUTES OF THE MEETING OF THE PREPARATORY COMMITTEE HELD  
IN CLEVELAND, OHIO

Pamphlet 1905, Cleveland, Ohio

The meeting of the Preparatory Committees commenced October - 18, 1905, In Cleveland, Ohio, to prepare a program for the Ecclesiastical - National Congress, to organize the Greek Rite Catholic episcopacy in the United States of America, and its matters in - concern. The meeting commenced with a Divine Liturgy celebrated - by Fr. Alexander Dzubay, assisted by Fr.s Julius Medvecky and Joseph Hanulya.

The local priest Fr. Gabriel Csopey in a sermon welcomed all urging them to work patiently for the good of the Church.

After the Divine Liturgy all present met in the local Greek - Rite Catholic Church Hall.

a) Of the invited the following were present, Fr.s: Alexander Dzubay, Leisering, Pa., Nicholas Sztecovics, New Salem, Pa., - Julius Medvecky, McKeesport, Pa., Alexius Holozsnyay, Homestead, Pa., John Korotnoky, Allegheny, Pa., Joseph Hanulya, Duquesne, Pa., Laymen: Michael Yuhasz Sr. Peter Dzmura, John Uhrin and John Zidik

b) On a general invitation the following were present: Fr.s: Eugene Szatala, Trauger, Pa., Michael Balogh, Windber, Pa., Nicholas Csopey, Wilkes Barre, Pa., Eugene Volkay, Auburn, N.Y., Anthony Mhley, Lindsey, Pa., Theodore Ladomerszky, Youngstown, Ohio, and Gabriel Csopey local Pastor. Laymen: Andrew Ovsak, Trauger, Pa., - George Galya, Braddock, Pa., and many parishioners.

After the usual prayer "Carju nebesnyj", Fr. Alexander Dzubay as a senior priest was selected as a Chairman, he made the following remarks: I as a senior Greek Rite Catholic priest in the United States of America, was selected by the assembled clergy - and laity as a Chairman of this meeting at which we will stress - matters and advise each other about the problems concerning our Eastern Greek Rite Catholic Church

How are we to satisfy our desires, to that you will be the - witness interceeding for our Greek Rite Catholic Church. I am convinced that you are full of zeal in the matter of reaching our goal, which we proposed for ourselves. The success of this meeting does not depend on the point of views, but on its spirit. Look at the uneducated Apostles, who were called by Christ to follow Him. How did they propagate the teaching of Christ? They made such - great progress, that today there is no place in the world, that - the teaching of Christ is not taught.

Follow them do not deny yourselves of hard work. Let the grace of God fire your hearts with sincere love of your Greek Rite - Catholic Eastern Church. The great treasure which you received from your ancestors, for which they suffered and were persecuted, but accepted all with joy, seeing the beauty of the Greek Rite - and believing that through this Greek Rite Catholic Church they can reach the Kingdom of Heaven and the salvation of their souls.

When we accepted this great treasure gift from our ancestors we also accepted the responsibility to defend the purity of the RITE and Church, which we are to give our descendants.

We too are suspected and persecuted. Be not of little faith but firmly hope in a progress. With the grace of God, and your - hard work with united strenght you will progress.

To progress, you are called to work at the Preparatory Meeting about which the Apostolic Delegate is notified in Washington, D.C. He wishes to know about our proposals and decisions of this meeting. Be sure, that the proposals and decisions will follow the laws of the Church.

I am welcoming you all to this meeting, praying to Almighty - God to enlighten you through the grace of the Holy Spirit to deter from you all evil intentions which would harm your hard work.

Finally I am asking you all to choose a Chairman from among us and two recording secretaries, one priest and one layman.

Fr. Nicholas Sztecovics proposed that the Chairman be unanimously selected, namely Fr. Alexander Dzubay. Accepted.

Fr. Julius Medvecký proposed that the following be recording secretaries: Fr. Joseph Hanulya, Fr. Alexius Holozsnyay and Paul Zsatkovics. Accepted. Being that the lay secretary did not arrive, the meeting was postponed to 2.P.M. Accepted.

Fr. Nicholas Csopey  
Michael Yuhasz Sr.

The 2.P.M. meeting was opened with a prayer, Minutes read and accepted.

The Chairman in his speech showed that there is a great need of a leader, shepherd, governor, a man, who will offer himself - for the flock, Church and Rite. What are we to do to get such a leader ?

Thank you all for your trust in me .

We all are living in the United States of America, but we are not united into one family, because we are not organized. Why ? - We are not organized, but we still have in the United States 72 parishes and over 250,000 souls. Let us all come to an understanding, to have and know one leader to obey according the will of God, to have one society to establish an episcopal See.

Where is the strenght ? In unity and understanding.

In Unity and understanding many matters can be accomplished, without unity and understanding nothing can be accomplished.

We have gathered here to help ourselves. We compose one family without a leader, without a father, without a shepherd.

Do we have our Official, our shepherd ? We have not, no wonder that we are so dead.

A strange warmth will not warm our hearts. Subjected to - strangers we cannot progress. A heart's desire can be understood only by a heart, when it sees joy in the progress which we gained

Do we know how will we be able to establish, build, unite and hold ourselves together, will we be worthy of a blessed honor and to serve the Church of Christ in the United States ? If we do not know, or are unable to do so, that is our shame, but if we know - how and succeed, that will be our victory.

In number we are many, but in strenght few.

Let us all stand up according to our nationality and rite.

Let the blessed time and our redemption come.

What do we need ? What do we want ? Why are we working and - what do we hope to gain ?

A leader, who governs, who is kind as the Sacred Heart of Jesus to his flock, a bishop of our rite.

Moses led the Israelites in hope of blessedness to the promis-

ed land of Canaan, where honey and milk flow. We too need such a leader, a Moses, in our plight, who would wake us up into fitness to gain our goal.

We need a leader, a shepherd, a bishop, who will not be influenced by strangers. Who is not to harm us, but who gladly would rejoice in us, bear with us our hardship, who would protect us, make peace among us and lead us; a bishop who is gifted with an apostolic call, for his Church, rite and nationality. Only in such a leader will we be able to exist here, and progress for the glory of - our Church and rite.

It is our task, if we wish to exist in the United States of America, if we want to unite in our humble work, to support our leader in religion, national and other movements. Or is it only we - who should be without a leader.?

The birds have their leader, when they are looking for their - homeland and refuge. So are we looking. A leader is necessary in - all ways of life. Without such a one, we become wanderers in the dark night, subject to all danger and destruction.

If we wish to exist, we must wake up from our slumber, set aside our old garments, dress up in new garments; heal our wounds and offer ourselves to our holy work.

Our goal is to call a meeting, to have a great Ecclesiastical National gathering, to prepare a good program and a petition to have an Eparchy and Bishop. We need a Greek Rite Catholic, who is an able leader, a shepherd, to lead us on the right road, who will be recognized by other authorities, make order in the boundaries of - clergy and faithful according the Church Law and establish autonomy.

We must think seriously about establishing an Eparchial Fund - to cover the bishops expenses, the cathedral church, residence.

We must set a date and place for the great Ecclesiastical and National Congress, select the committees, who will direct, make order at this meeting.

Finally it is necessary that we send the resolutions of this - meeting to the Apostolic Delegate, with a remark, that the same is sent to the Visitor, asking permission to hold a great Ecclesiastical and National Congress.

I have presented to you all matters about which we are to have discussions to call the great Ecclesiastical National Congress, to be successful in all our wishes.

All present Fathers and laymen start your work and respect - the Church Laws, regulations. Go on with God.

Letter and telegrams were read.

We continue with the discussions of how to make up the petition to the Holy Father of Rome. Fr. Julius Medvecky asked Fr. Alexius Holozsnyay, who in such matters had written several times, how to construct this petition.

Fr. Alexius Holozsnyay gladly replied: We must describe our history in the United States of America; we must prove the number of faithful and churches, that clergy have the right to have a Bishop according to law and privileges secured by the Union. For the evils and harm of the past, we deserve our wish, and the addition of the minutes of the Ecclesiastical National Congress be included.

Fr. Nicholas Csopey asked, do those not invited by name, who - are present have a right to express their opinion ?

Being that no one was excluded from this discussion, all who

are present may express their opinion.

Fr. Nicholas Csopey proposed a few remarks to be added to the resolutions.

a) To these remarks Fr. Alexius Holozsnyay added as follows: To the remark about the jurisdiction of the Latin Rite Bishops, add: When asking for jurisdiction, with that we prove, that - we wish to remain loyal to the Catholic Church and not be paying cathedraticum meant, that we do not want to give up our rights or to give up our rite.

b) That the Visitor sent to us from Rome was not the first Visitor. But, previous to that we had an Apostolic Vicar appointed by Satoli Apostolic Delegate of Washington, D.C. naming Fr. Nicephor Chanat.

c) That the Greek Rite Syrian Catholics, who are a small group, have their own Vicar,

d) The Bishops of the Latin Rite do not speak our Rusin language, nor know our Greek Rite, discipline and privileges, for - such reason we cannot obey them.

e) Let not Rome say that the privileges of the Union of Ungvar, Hungary are lost. The Greek Rite Catholic Church gave the privilege to the Emperor-King out of kindness for their help. Here in the United States of America, no one is helping the Church, (us). Therefore there is no reason to deny ourselves of the Privileges.

Fr. Julius Medvecky proposes to have a committee to compile a Memorandum, namely the following: Fr.s Alexius Holozsnyay, John Korotnoky, Nestor Volensky and Mr Paul Zsatkovics. Unanimously accepted.

The Memorandum is to be sent to all the Greek Rite Catholic Bishops of the world and to all Latin Rite Bishops in the United States of America. Questions asked? Should we send only an extract or a full Memorandum?

It was resolved to send the full Memorandum with its remarks. Ten minutes recess.

The self Government of the Greek Rite Catholics is to be discussed. Fr. Julius Medvecky proposed: being that the faithful are supporters of the church materially, we do not want to take away from them that right. To protect the right we shall do so by a "CHARTER" which the civil authorities will accept.

Up to the present the faithful lived with these rights, but the mistake and lack is, that there is no equality. We must have regulations which will be the same for all the churches. We must petition Rome, that the Bishop give over the building administration schools, institutions to be in the care of the faithful.

The Protectress of this autonomy will be "THE PATRONAGE OF - THE HOLY MOTHER OF GOD". Accepted.

It is understood, that in the autonomy was omitted dogma, moral and Church discipline. Accepted.

Fr. Nicholas Csopey proposed that the autonomy be read and only after that the addition to be added to it.

Concerning the establishing of an Eparchial Fund the Autonomy officials are the defenders, protectors of it, but the members of the congregation and officers have the right to speak about it at a meeting. Accepted.

The Filial churches are under the administration of the Pastor of the Mother church.

It was resolved that the Filial church can be separated from the Mother church if it has at least 150 families.

No one can become a member of a church unless he she lived in the town city over six weeks. Those who reached their 21st year, are obligated to pay the yearly offerings (ročne). Accepted.

Accepted by :

Rev. Nicholas Csopey

Michael Yuhasz, Sr.

On October 19, 1904 after the Divine Liturgy the meeting commenced All present. Paul Zsatkovics arrived and the following - left the meeting Fr.s Nicholas Sztecovics, Michael Balogh, Theodore Ladomerszky and Eugene Volkay.

The minutes of the previous meeting were accepted by Fr. las Csopey and Michael Yuhasz Sr.

George Galya made a motion that a committee be selected to - compile the Memorandum, and five more members to be added to the committee. Not accepted.

Paul Zsatkovics proposed that the Autonomy paper of Fr. Julius Medvecky be accepted unanimously. Accepted.

Fr. Julius Medvecky read this Autonomy paper .

Who could be a member of the Congregation and by what reason could be expelled ?

Concerning the church officers their rights of the office they hold.

The widow and children of a priest may remain in the rectory, for six months, receive the salary, but not the stola fee. Without the consent of the widow, no one can not vacate them from the rectory and the neighboring priest is to give the services to the parish. Accepted

In case a bishop is appointed all the rights of the President go to the bishop. Accepted.

Committees to compile the autonomy of the church are: Fr.s: - Julius Medvecky, Joseph Hanulya, Nicholas Csopey and Mr. Paul Zsatkovics.

The Chairman thanked Fr. Julius Medvecky for his Autonomy paper , and assigned a recess of ten minutes.

When the meeting commenced Paul Zsatkovics proposed; up to the present day we turned to politicians for help in Church matters, it is time to turn to our own Church Committee, and work with them for our goal, and forget the political views. Accepted.

The Chairman asked Fr. Joseph Hanulya to make his proposal concerning the Bishop See and institutions.

FR. JOSEPH HANULYA proposed the following:

THE SUPPORT OF THE BISHOP, BY ESTABLISHING AN EPARCHIAL FUND.

From the Memorandum we are aware that the immigrants from Hungary, Podkarpatska Rus' were striving for years to have their own bishop of the Greek Rite

Concerning the Church matters, many meeting were held, Papal documents, bullas issued, but all was in vain. Many people lost their patience in this cause, gave up, not seeing any results. Our enemies laughed at us, considering our hard work an impossible dream for the Greek Rite Catholics to have a bishop.

The reasons are as I see them:

1. We all did not work together. The clergy divided themself-



ves according Eparchies, or the united clergy forgot about the people, leaving them out of Church matters.

2. The question of organizing the financial support of a Bishop we can do so.

These two questions must be left out, because they will not help our cause.

Thank God that they are left out, the first reason is because all the clergy are working together, regardless of Eparchial origin and the people are also included in the work. I am welcoming and greeting you all present as the representatives of clergy and people.

The second reason is to leave out the point of financial support, because the question is, how will we support the bishop financially ?

When a new parish is organized and they request a priest, they must build a church, a rectory and support the running expenses , etc. At all our consultations we spoke about the Bishops See. The first thing should have been, what is necessary at all time. If a priest is in a parish and there is not enough support, the priest may take up another parish, with the bishops permission, but a bishop cannot do that, because in one Eparchy there is only one bishop.

We need order. We need a leader to make order, a bishop. Then at the same time we are taking upon ourselves a responsibility. We must understand that Rome, will not give us a bishop until we prove ourselves financially sound and secure.

We must support financially:

- a) The Cathedral church.
- b) The Episcopal residence.
- c) The seminary and institutions.
- d) The yearly salary of the bishop.
- e) The yearly salary of the Secretary of the bishop.
- f) The yearly salary of the Cantor of the Cathedral.
- g) The upkeep of the Cathedral church and residence.

To cover up all these expenses there must be a General Fund.

I propose the following:

I. The committee is to approve the above expenses.  
Establish an Eparchial Fund.

- a) Private offerings.
- b) Yearly offerings of the faithful.

II. Let this committee appoint a three member committee to compile the statutes for the Eparchial Fund.

For the private and yearly offerings I would recommend:

1. To accept any offering as a private offering, but if someone would offer \$25.00 or \$ 50.00 or \$100.00 or more, such a person will become a Founder of the Eparchial Fund. He or she would receive a white, silver or gold certificate.
2. To accept the private offerings in each parish, there should be a three man committee; the priest, trustee and treasurer.
3. The offering are to be sent to the Eparchial Treasurer - with in 30 days.
4. The Eparchial Fund Committee is to be elected at the Ecclesiastical National meeting before the coming of the bishop. The appointment is to be for a term of two years, when a new election be held. The committee should consist of: Pastor President,

secretary and treasurer.

5. All members of the committee must take a pledge and be bonded.

6- The Eparchial fund will be supervised by three pledged members. (A priest and two laymen).

7. The money is to be deposited in a Bank to get interest. The treasurer may hold cash of \$500.00 only.

8. The checks are to be signed by the President, Secretary, and treasurer of the Eparchial Fund.

9. A meeting of the committees must be held every three months, or in case of necessity, at the request of the Five member Committee. The minutes of the meeting must be published in the Russian newspapers with the financial report of the offerings.

10. It is understood, whenever we will have a bishop, he will become automatically the president of the Ecclesiastical Fund, and the President will become a director of the Eparchial Fund, until a further order of the bishop. From voluntary offerings we are expecting to collect \$50,000.00

III 1. The usual yearly cathedraticum which will beset by the Ecclesiastical National Meeting Committee, is how much will each Greek Rite Catholic Church be assessed. The Mother and Filial church will be assessed by the number of families and single workers.

2. This obligation is to be paid every year in January to the Eparchial Fund Treasurer, with the report of families and single people.

3. The statement will be important and authentic list of names of a certain parish church.

4. The Eparchial Committee (Fund), through the President may file a law process against the parish, church which will not fulfill this obligation.

5. In the report of the families, we will check with the record of last years births.

6. If some one moves away from the parish, he can become a member of the parish church only if he has an affidavit from the priest, that he had fulfilled his obligation concerning the Eparchial Fund.

Every religion in the United States of America has such an offering obligation for its support. So, we too have it. Even though this obligation offering will be higher in the beginning, this we must bear, because every beginning is hard.

I think that every honest responsible Greek Rite Catholic will approve, that we must support the needs of the Bishop See and institutions

Let us make our donations according our ability in honor of our Eparchy and our own honor

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The priests and cantors are to secure their future and their families through a fund in case of sickness or death.

The Ecclesiastical National Meeting proclaims that every Greek Rite Catholic priest and cantor join the fund and pay the prescribed amount to the fund.

The statutes of the Fund will be compiled by the committee.

A call was made several times in the newspapers and the Sojedinjenje meetings to protect our orphans and build an orphanage. For

this reason we propose and accept, that every family belong and obligate itself to pay a few cents to this Orphan Fund.

In this charitable gift every members descendants will benefit by it having a home in time of need. Others will also be accepted if possible.

This proposal was unanimously accepted to propose it to the - Ecclesiastical National Meeting, with the following addition concerning its functions. Fr. Julius Medvecky "Autonomy Paper" tells us who is to be trusted with this work.

It is also proposed to set a date, place and number of committees to handle this charitable deed.

The best date would be the day of our Patron Saint Nicholas of Myra December 2-19, 1905.

The following Executive Committees were selected Fr.s Alexander Dzubay, President, Joseph Hanulya and Mr John Uhrin Recording secretaries of the Preparatory Committee. Members of the committee are Fr.s: Peter Keselyak, Brooklyn, N.Y., Cornelius Laurisin, Shennandoah, Pa., Nicholas Csopey, Wilkes Barre, Pa., and Nicholas Podhorecky, South Fork, Pa; Laymen: Paul Zsatskovics, Michael Yuhasz, Sr. Homestead, Pa, Peter Dzmura, Braddock, Pa. and Andrew Ovsak, Cantor, Trauger, Pa., Michael Rays, Cleveland, Ohio, Michael Korinko, Pottstown, Pa, Michael Rusin, Minneapolis, Minn. and Michael Jasko, Hazleton, Pa.

The list of Executive Committee the name of Fr. Alexander Dzubay, President is to be added and all the members exofficio are members of the Ecclesiastical National Meeting.

The obligation of this committee will be, to send to the Apostolic Delegate and the Visitor a copy of the minutes of the - Preparatory Meeting, to have all set for the great meeting.

The Delegates will be checked by the appointed committees, each parish will be represented by two delegates and the Filial church by one delegate.

Brooklyn, N.Y. was proposed for the place of the great meeting. All of this territory agreed, but those from Ohio opposed it saying; let it be there where the first meeting was. Fr. Gabriel Csopey of Cleveland, Ohio, proposed that for all the Greek Rite Catholic Rusins, Cleveland Ohio is the most proper place.

The Chairman remarked that the meeting will decide the place of the meeting. It was unanimously accepted that the meeting be held in Brooklyn, N.Y.

The Presidents closing remarks ..... and prayer.

Fr. Alexius Holozsnyay

Fr. Joseph Hanulya

Paul Zsatskovics.

#### MEETING IN BROOKLYN N.Y. STRESSED MATTERS OF THE GREEK RITE CATHOLIC CONGRESS.

Brothers we are standing on the threshold of our great task.

In the Old-country we had order in our Church affairs, but here in the United States of America, we have no order, no understanding, no true expression to secure the future of developing our religious rite and nationality.

Right from the very beginning our leaders saw the necessity of

establishing an Episcopal See in the United States of America. They were consoling about this project, they travelled, petitioned, but, did not succeed. Why ? Because this is only the beginning of beginnings.

A detirmend goal of this movement, differ from the goal of the past where only certain clergy, certain groups were acting. But at present all the clergy and people are united, and this unity must bring its results.

The consequence of this movement a meeting of the Executive - Committee is called to Cleveland, Ohio, October 18-19, 1905.

It was resolved by the Preparatory Committee unanimously that the Great Meeting be held in Brooklyn, N.Y., December 19, 1905 on St. Nicholas day, at the St. Elias Greek Rite Catholic Church.

The First General Ecclesiastical National Meeting is to compile a petition to be sent to Rome about establishing an Episcopal See and all necessary matters of the future Episcopal See to be debated.

Accept as follows:

- a) The composition of "Autonomy" must appear verbaly in the newspaper before the meeting.
- b) Compile a short Memorandum
- c). The project of the Episcopal Fund to be set, i.e. all necessary matters.

Now is the time for us to accomplish and continue these discussions.

The President of the Executive Committee Fr. Alexander Dzubay - with the consent of majority of members, made the following arrangement; asking the clergy and the faithful that they do their utmost for the glory of their Church as sincerely and punctually as they love their Church.

1. Many parishes disapprove with the appointed date, because the feast day of St. Nicholas is celebrated in many parishes. Therefore the date December 19, 1905 will be postponed one week, i.e., to December 26, 1905, to be held in Brooklyn, N.Y.

2. Every church even the poorest send two delegates to this meeting and the Filial church one delegate. The elected and approved delegates must have an authorization signed by the priest and two trustees and a church seal, verification must be presented at the meeting.

Please, send in the names of the elected delegates to the recording secretary Fr. Joseph Hanulya, P.O.Box 334 Duquesne, Pa, who will have the names published in the newspaper before the meeting.

3. If a Greek Rite Catholic parish will not send its delegate to the meeting, will be considered approved by them.

4. The meeting will commence with a Divine Liturgy celebrated by Fr. Alexander Dzubay in Brooklyn, N.Y., 720 Leonard Street, December 26, 1905, at 10 A.M., when all the clergy and delegates - to be present.

We are in such a state, condition, that we must declare, if we want to live, exist, or not. The good Lord said: "I gave you life - and death, curse and blessing, choose, that your and yours descendants may live".

The Lord with His wonderous Providence proved to us, what is his will, that we live. But, if we will not work, and act as enemies against our goal, we will be the cause of our death. We wish to live and life is necessary for us and our descendants.

Then work with one thought. one desire and with united strenght .  
If our people would rather die not live, have death and not life  
even then we should work, that the future generation could recognize  
our death, and that evil people, not we caused our death.

We firmly believe that we will not find in the United States  
of America priest or congregation who would not partake in our -  
meeting, thus becoming the enemy of its own people and brothers.

If such a Godless person would exist or such a congregation,  
you who are not of the same thought, let us know, that we could  
let the whole United States know, that the guilty receive condemnation.

For a time let us all lay aside all kinds of politics or personal  
views, ambitions, seek only one thing that our true Catholic Church,  
follow and respect the great Eastern Rite, and as such with united  
strenght work for the good of the Church, rite, nationality, for our  
selves and our descendants.

Accept my thanks for your collaboration.  
I remain with friendly greetings

Fr. Alexander Dzubay, President  
Fr. Joseph Hanulya, Rec. Sec.

Leisering, Pa., November 28, 1905.

#### POSTPONEMENT OF THE GREEK RITE CATHOLIC CONGRESS

Sojuz, "SVOBODA" December 28, 1905.p.4

.....

The same committee in the A.R. Viestnik better explains the -  
postponment of the Congress, saying ,that it is a diplomatic move  
of the Apostolic Delegate in Washington, D.C. Besides this the Executive  
Committee states the facts:

1. The Latin Rite Bishop of Pittsburgh, Pa., (J.F. Regis Can-  
nevi, 1903-1920) September 7, 1905 told Fr. Alexander Dzubay to in-  
form the Apostolic Delegate about the meeting in Cleveland, O. The  
Delegate not only will approve it, but wants such a meeting.

2. The Pittsburgh, Pa., Latin Rite Bishop also told Fr.s Al-  
exander Dzubay, Cornelius Laurisin, Alexius Holozsnyay and Joseph  
Hanulya, that the Apostolic Delegate cannot stop the meeting, and  
if he does not give his approval, he will remain silent. Then the  
Pittsburgh, Pa, Latin Rite Bishop will give the permission, to all  
the Greek Rite clergy in his Diocese to attend the meeting.

3. The Apostolic Delegate invited Fr.s Alexander Dzubay and  
Joseph Hanulya to an audience December 13, 1905, where he advised -  
them that the Pittsburgh, Pa. Bishop, wrote to him about altogether  
different matters, and not about what they are saying, which was  
reported to him by Fr. Andrew Hodobay, written by Fr. Joseph Hanu-  
lya. That the Congress will be held with the approval of the Apos-  
tolic Delegate. The Apostolic Delegate said: I have a written co-  
py a proof that only one groups intention is to have the Congress.  
Such Congress can be held only with the permission of Rome under  
the Chairmanship of the Apostolic Delegate or the Visitor.

The following day after the audience with Fr.s Alexander Dzu-  
bay and Joseph Hanulya in the Apostolic Delegates Office, as it is  
known to our readers, a letter written to the Greek Rite Catholic  
clergy in care of Fr, Alexander Dzubay, which states: I do not -  
know about the meeting to be held in Cleveland, O. nor about the  
Congress, therefore it must be postponed.

It is a known fact that the Congress was incited by intrigues and the lies of those who oppose it. They dared to call the meeting off in the name of those who wanted the Congress.

The Apostolic Delegate would have noticed in the leaders of the Congress, energy, strenght, braveness, confidence, he would dared to give permission in a letter. With this action of the - Greek Rite Catholics they are richer with another fiasco.

Now the Executive Committee are referring to the people. The Uhro-Rusin clergy realized, that they must have the backing of - the people, if they wish to do something in these matters. To gain the people, they must come close to them and care for their enlightenment.

#### P O S T P O N E M E N T   O F   C O N G R E S S

Sojuz. "SVOBODA". March 15, 1906

p.4.

R E M A R K S: ..... The Congress is postponed.

The A.R.Viestnik is presenting the following reasons for the postponement of the Congress.

1. The Brooklyn, N.Y. and New York, N.Y., priests notified the Committee that they will not give them permission, to celebrate - the Divine Liturgy of the Congress in their churches.

2. Agitation against the Congress was great and fear aross-ed, that many clergy and delegates would not be present, being it was forbidden.

3. Many Latin Rite Bishops threatened the clergy, who dare to attend the Congress with excommunication.

4. Furthermore, some also opposed having the Congress during Lent.

Consequently the Executive Committee decided again to petition the Apostolic Delegate to give them permission to have the Congress.

The Chairman and the Recording Secretary received a promise from the Apostolic Delegate, to have the Congress under the Chairmanship of the Apostolic Delegate.

The A.R.Viestnik received the following telegram" Washington, D.C. March 7, 1906. VICTORY ! The Apostolic Delegate gave us permission to hold the Congress, after Lenten Season.

Inform all through a circular letter.

Fr. Alexander Dzubay

Fr. Joseph Hanulya.

APOSTOLIC DELEGATE  
TO THE UNITE STATES

3339 Massachusetts Avenue, N.W.  
Washington, D.C.

No 11313

A.R.Viestnik March 15, 1906.p4.

.....

I have no objection that the Greek Rite Catholic priests and - some distinguished laymen of the same rite, hold the desired reunion in New York, N.Y. on the 13th inst., for the purpose of formulating and sending to His Holiness Pius X the above mentioned - petition.

However, as the question of giving to Greek Rite Catholics of the United States a Bishop of their own rite is already under consideration by the Sacred Congregation of Propaganda, should the

Holy See have nominated a bishop before date, the 13th instant, the said re-union should naturally, not be held.

Washington, D.C. March 7, 1906

S E A L

D. Falconi , Archbishop of  
Larissa Apostolic Delegate

S. CONGREGATIO DE PROPAGANDA FIDE REVOCATIO OFFICII VISITATORIS  
VISITATORIS RUTHENORUM 1907.

M A T T E R S   C O N C E R N I N G   T H E   B I S H O P  
SVOBODA, March 25, 1907. p.4.

When the Old-country and the English newspapers brought the news about the appointment of a Greek Rite Catholic Bishop for the United States of America, it was time to stop being unbelievers in this matter. The Bishop is appointed for us and not for some others, whom we requested.

We do not have a thing against the person Soter Ortynsky, because all those who know him personally or heard about him, admit, that if they had to appoint a Bishop from the Old-country, this was an excellent selection.

How do we benefit by such a person, as Soter Ortynsky, who is highly educated, talented, energetic speaker as a missionary, a good Rusin, in all his episcopal authority is a Bishop in partibus infidelio, i.e. will not have full jurisdiction over our people, instead, he will be an instrument in the hands of the Latin Rite Bishops.

According to my view our Bishop is only a Suffragan, i.e., subjected to all the Latin Rite Bishops. Such conditions will not better our cause. On the contrary, it will bring an earlier destruction of our Church, Rite. Why? Because our Bishop will have no Eparchy, he will be only at the mercy of the Latin Rite Bishops, i.e., in each diocese he will have to report to the Latin Rite Bishop and ask permission to work in his diocese. What does all this mean? That our future Bishop will be totally dependent on the Latin Rite Bishops; he will be ordaining young men to the priesthood, who studied in the Latin Seminary with the Latin Rite seminarians and will bless our churches with the permission of the Latin Rite Bishop.

If our Bishop would not agree with the will of the Latin Rite Bishop, or if he would have some misunderstanding with him, he can report him to Rome. He could be degraded, recalled from the United States to the Old-country to become the Metropolitan's Suffragan - or some where else, or be in Rome. Who ever knows the situation, circumstances, must admit that Rome depends on the United States - of American Latin Rite Bishops, because they are the great financial supporters of Rome with American dollars.

If our bishop would be a full jurisdictional bishop, we are aware that he subject directly to Rome, and not to the Bishops of the United States. For such a bishop an Eparchy can be created.

I am not mistaken, when I say that most of our Rusins are working in Pennsylvania, most of the churches are there too, with most

of the priests. Then let our first bishop occupy the Eparchy of - Pennsylvania, then he would become the ruler of his Eparchy. But, in other diocese he would have to depend on the Latin Rite Bishops. In time when more parishes would be established, then another Eparchy could be established, with another bishop. In Canada - they should also have a bishop. Such moves in our church in the - United States of America would result in not only one bishop, but more bishops. Our Church could spread with the immigration movement. All this could be possible, if Rome would put our Church on the same level as the Latin Rite Churches, giving us a bishop, - with full jurisdiction, who could establish churches in the United States of America without any hindrance. The Greek Rite Catholic Rusins would belong to their bishop and not to the Latin Rite Bishop.

If the powerful Latin Rite Bishops of America would not permit the establishing of the first Pennsylvania Eparchy, for the new bishop, then we would have to strive, that Rome would give us a bishop with full jurisdiction over all the Greek Rite Catholic - people in the United States of America. This means to appoint a Vicar General from the Greek Rite Catholic Missions in the United States.

In such a case he would have all the rights and would not report, nor get permission from the Latin Rite Bishop. If this would not happen then the Greek Rite Catholics would fall deeper into humiliation of the Latin Rite Bishops.

I am presenting to the honorable gathering these thoughts, to weigh and propose ..... I deem it good to meet after Thomas Sunday May 14, 1906, where all would meet: Uhro-Rusins, Russians and Galician Rusin clergy, regardless of political views. The proper place to meet, would be Philadelphia, Pa., or New York, N.Y. There we could come to a better understanding, advise each other concerning the welcome of our bishop. This movement would be noticed not only by the Rusins, but also by other nationals in the United States of America.

Finally, it would be a thought for all the clergy to think - these matters over, write them down, that the meeting could be held.

P.S. All the newspapers are requested to print the above.

Signed: A PRIEST.

SOTER ORTYNSKY IS NOMINATED AS BISHOP FOR THE GREEK RITE  
CATHOLICS IN THE UNITED STATES OF AMERICA

A.R.Viestnik April, 1907, p.4.

The A.R.Viestnik reports, the Apostolic Delegate sent a telegram, notifying us that the Greek Rite Catholic Bishop is appointed for the Rusins of the United States of America, namely Fr. Soter Ortynsky, OSBM, from Galicia.

The short information suprised everyone interested in our Church matters. We also are aware that the majority did not believe these news, considering it only a humbug.

The following Saturday, the organ of the former Visitor Fr. Andrew Hodobay, Cleveland, Ohio, the Hungarian newspaper "MAGYAR NAPILAP", published not only the appointment, but also presented two documents; rescripts of March 25, 1907, received by Fr. Andrew



Hodobay from the Propaganda Fide in Rome and from the Apostolic - Delegate of Washington, D.C., stating that the Bishop is appointed.

These two documents inform us, that the Visitor is relieved of his office as Visitor, asked not to mix into church matters.. In the United States of America, he is replaced by a bishop appointed by the Holy See.

With this the comedy which was played in the United States of America for the past five years ended. This comedy cost the Hungarian Government 500,000 Kronens. The Hungarian Government - could of spent the great amount of money for a better cause.

Fr. Andrew Hodobay was in the United States of America for five years as a Visitor, and somekind of a secret agent of the Hungarian Government. During this time, he did not make one successful move to make order in the Church matters, he made intrigues, sew the seed of evil, used all kind of clever moves concerning the Hungarian Government. He simply chewed out the money against Panslovanism and lived like a Turkish Pasha.

Fr. Andrew Hodobay came to the United States, with the great hope, that he will become an American bishop.. Yes, he could of succeeded in his goal if he would worked honestly and acted as a Church authority. He was successful with his cleverness to blind the Hungarian Government, in whom they had great confidence. This induced them to do all that was possible in Rome, that he be nominated for the Greek Rite Catholics in the United States of America as a bishop. But his deeds did not please the Hungarian Government. All of his moves were watched. Here too a group was convinced that Fr. Hodobay did not have in his heart a good will for the Greek Rite Catholic Rusins. he was interested in politics and personal gains. On account of these reasons the opposing group reported Fr. Andrew Hodobay to the Holy See. The consequence was that Rome did not appoint Fr. Andrew Hodobay a bishop. Rome set aside all the candidates of Hungary and appointed a disinterested person, highly educated monk of the Order of St. Basil the Great

The conclusion of Fr. Andrew Hodobays comedy could not ended otherwise. This was a good education for the Hungarian Government to learn and choose better people to gain success.

A.R.VIESTNIK April 18, 1907. p.4.

No one is missing the fact that the Greek Rite Catholics received a Bishop of their own rite. All the newspapers even in the Old-country it was published, but the matter is of little consequence. The Bishop is only a titular (in partibus infidelium). To have a Greek Rite Catholic Episcopal See in the United States of America, there must be a canonical establishment.

Concerning the new bishop; where will he be ordained a Bishop. When will he arrive in the United States of America. Where will he live, etc. Up to date nothing is known. Whatever was said up to - the present day, proves only theories about the bishop. There are even some who say, that the newly appointed bishop is from Hungary, but they do not know from which part of Hungary.

News are arriving, but we do not know the facts. That Rome appointed a titular bishop for the Greek Rite Catholic Rusins of the United States of America, namely Soter Ortynsky a member of the Order of St. Basil the Great stationed in Galicia, is all we know.

The nomination of a Greek Rite Catholic Bishop should not be a surprise, because it is the work of years and years and the appointment of a bishop is a natural consequence of much hard work of our great "Sojedenenije" and the clergy. The appointment was a surprise; because the majority of the Greek Rite Catholic IMMIGRANTS ARE FROM Hungary. They have more churches, clergy and better organized. What is more, only they worked hard in making order in the church matters, they are the legal intermediators of the Episcopal See. Thinking that the bishop will be appointed of among them or someone from Hungary.

The Jews, Hungarians, renagates, political agents, all believed that no one else will be a bishop, but the Visitor Andrew Hodobay, the political policeman.. The tingling of silver and decoration of Fr. Andrew Hodobay, did not help. Instead a great man, a GALICIAN monk was nominated to be a bishop.

The surprise concerning the person has its own reason, but a fact cannot be changed.

What made Fr. Soter Ortynsky worthy of becoming a bishop? How is he judged? Facts and explanations, which are given in the Hungarian and Rusin newspapers are the best proof.

1. The Hungarian newspaper "MAGYAR HIRLAP", Cleveland, Ohio organ of the former Visitor and the Jewish action, states that: The guardianship above the Rusins of Hungary has saddened Fr. Andrew Hodobay. What will happen to them, not having their own protector? He used all his influence at the candidacy of the United States of American Bishop, to have someone from the territory of Hungary, but he was not successful. in his goal.

2. Another Hungarian newspaper in Cleveland, Ohio, the "MAGYAR-OK VASARNAPJA" an organ of the Hungarian clergy, criticizes the appointment of Bishop, a Galician monk, and at the same time praises the "police work" of the former Chief Fr. Andrew Hodobay recommending him for a reward.

3. The Pittsburgh, Pa., Hungarian newspaper "MAGYAR ZÁSzlÓ" of sovinit Hungarians writes the followin:

In the life of the Greek Rite Catholic Church, Rome made news, appointed a titular bishop, namely Stephen Soter Ortynsky a Galician Monk of the Order of St. Basil the Great as the first Greek Rite Catholic Bishop for the United States of America. An old request of the Greek Rite Catholics is fulfilled. They have their own bishop. Will they be happy? The future will give an answer to that. We personally believe the contrary will happen, because of the following reasons:

First of all he is a Galician.

Secondly, he is only a titular bishop.

Therefore the Greek Rite Catholics are still there where they were. They are responsible to the Roman Catholic Diocesam Bishops. With this act of Rome the office of Visitor has ended. The Visitor will return to Eperjes, where he will end his life as a Canon of the Eperjes Chapter. In reward for his office as Visitor Rome sent Fr. Andrew Hodobay only a warm thank you, for his work.

4. The Olyphant Pa. Russian newspaper "PRAVDA" organ of the Obscestvo, writes very favorably about the appointed Bishop.

May God grant us order in our church matters. So far there was so many disorders piled up with misunderstandings, scandals, that it is time to end all these shameful deeds. Who ever has a Chris-

tian heart and soul, full of good faith, will rejoice, that the Uniates have an established Episcopal See. From the new bishop we expect to see righteousness, understanding and no partiality, and above all, love for the people without any party affiliation.

5. The Rusin newspaper "SVOBODA" organ of the "RUS'KIJ NAROD-NIJ SOJUZ" states:

The Bishop was a Provincial of the Order of St. Basil the Great, he was nominated for the Rusins in the United States of America, with the title "DAVILIA" an ancient place in Fokidia on the border of Boetia, Greece. Therefore the appointed Bishop is "in partibus in fidelium" i.e., That he may ordain priests, will be an intermediary between the Latin Rite Bishops and our people. The newly appointed bishop is known in Galicia for his practical missionary work, his patriotism, and that he is a great hearted Rusin, "UKRAINIAN"!

6. The Russian newspaper "POSTUP" (Action), New York, N.Y. - Also speaks about the newly appointed bishop Soter Ortynsky.

At the appointment of such a man as Monk Ortynsky as a Bishop no respectable Rusin can be happy, because Soter Ortynsky is a product of Polish Jesuits, a great enemy of the Russian people. Who ever heard sermons of the Basilians in Galicia, especially Soter Ortynsky's, who attended their services in the monastery, who read their paper "MISSIONAR", all know that the Basilians in Galicia - want to Polonize the Rusins to push them into Roman Catholicism, to Poland. Such is the servant of the Polish Jesuits. Fr. Soter Ortynsky a Basilian, who through them received a Bishop's crown. There are many such people who received high offices for the betrayal of people. The newspapers and the people know him, they wrote many a times about Ortynsky's Jesuit tricks. Not once, he defamed from the pulpit respectable Rusin patriots, simply to please the Poles. On account of such reasons Soter Ortynsky will remain the same for the Greek Rite Catholics.

#### COMMENTS ON THE BISHOP - ELECT

Sojuz. "SVOBODA" May 2, 1907. p.5.

When the facts were published about the appointment of Fr. Soter Ortynsky, OSBM., for the United States of America, the people began to talk. Especially in the newspapers the A.R. Viestnik of the Sojedeninije, prescribed to itself the merit) that a bishop is appointed. They are also surprised that the man appointed is not from Hungary.

When Fr. Theophan Obuškivić (from Galicia), Editor of the "PRA-DA" lost hope in getting getting a bishop's crown, he began to do his work: Eine gute Liebe zum boesen spiel. Hladik in the newspaper "POSTUP" was naming him as a "BETAR". The Hungarian newspapers wrote that the Greek Rite Catholics bishop should be Fr. Andrew Hodobay, or some one from Hungary, but, not an UKRAINIAN.

What is the "KURYER NOVOJORSKI" saying, which is read in many homes of the Rusins?

The title of the article is "THE ENEMY OF THE POLISH PEOPLE IS COMING TO THE UNITED STATES OF AMERICA."

We received information concerning the newly appointed dignity of the Rusin Church is coming to the United States, from this information, it appears that Fr. Soter Ortynsky is a real rebel,

(hajdamak) he is a promotor of their same ideals politically and sociaally, he is considered as the most radical member of his religious Order. ....

# WELCOMING THE NEWLY APPOINTED BISHOP SOTER ORTYNSKY.

A.R.Viestnik May 10,1907. p.4.)

A meeting was called by one of the oldest working priests in the United States of America.

On May 14, 1907 at 10.00 A.M. the clergy and delegates began to assemble in Pittsburgh, Pa., At. 11.30 A.M. a nice group was present when Fr. Cornelius Laurisin announced, that he was informed that many clergy and delegates will arrive in the afternoon. To have a valid meeting it was postponed to 2.00 P.M.. Accepted.

At 2.00 P.M. all were present Fr. Cornelius Laurisin explained the reason of this meeting, stating: I am the oldest priest and it was proposed by my altar brothers to call a meeting concerning the welcome of the bishop. Now it is up to you, but, first we must select a Chairman, and two recording secretaries.

Fr. Cornelius Laurisin was selected as a Chairman, John Uhrin, Vice Chairman and Basil Tylavsky, recording secretary Fr. Nicholas Stefanovic.

Fr. Cornelius Laurisin ..... ,the meeting should consider the fact that Rome appointed for the Greek Rite Catholic Rusins of the United States of America, a Bishop Soter Ortynsky, who will arrive soon in the United States of America. The office of the Bishop demands, that when he arrives in the United States of America he is welcomed worthily, by his spiritual children. This is the way we will greet and welcome the Bishop. There will be many different suggestions about the welcome.

Fr. Cornelius Laurisin asked: ARE WE TO WELCOME THE BISHOP OR NOT ? If yes, how are we to welcome him. Should we only personally without any celebration welcome him. One of the problems is , that we do not know the date or time of Bishop's arrival officially, secondly the bishop will be only a titular "in partibus infidelium" We do not know what kind of authority will he have, to welcome him properly. Let us not make a mistake, as when we were welcoming the Apostolic Visitor Fr. Andrew Hodobay.

Others said regardless of the circumstances, we must welcome the Bishop with a good spirit. Prepare a program ahead, and the speakers. So spoke Fr. Joseph Hanulya, Emil Kubek and Elias Gojdis.

The Chairman replied: No one cannot deny the fact that Rome - appointed for the Greek Rite Catholic Rusins a bishop, namely Soter Ortynsky. I personally received information from the Apostolic Delegate from Washington, D.C., that Rome appointed for the Greek Rite Catholic Rusins in the United States of America Bishop Soter Ortynsky. Therefore we have a bishop Titular or not, we have one. It is said that our bishop will not have full jurisdiction, but - will be subjected to the Latin rite bishops. Furthermore, that the Latin rite bishops will demand the deed of the church property be deeded in trust of him, and not our bishop. This we can accept as official information. There were other opinions also, but that does not mean, that we cannot welcome our bishop, when he arrives in America. The welcome is our obligation which we must do

out of respect. This we do, if any European Bishop would come to the United States.

There are news also that Archbishop Andrew Septicky, of Lvov - Galicia will come with our Bishop. We must show the world that we will welcome him also, as other nationals would welcome their own bishops.

FR. Cornelius Laurisin proposed, to welcome both dignitaries and during the time of welcome, we could explain to our Bishop the unjustified needs, also hoping for the best in our Bishop.

The Editor of the A.R.Viestnik, Paul Zsatkovics made a request to have the names of clergy and delegates, which are as follows: Fr. Nicholas Szabados, Patton, Pa., Fr. Eugene Szatala, Andrew Ovsak, Fr. Gabriel Csopey, Perth Amboy, N.J., Andrew Zbojan, Julius Csucska, Michael Moroz, John Sember, Michael Hrabar, Alex Kirnak, Johnstown, Pa. Peter Dzmura, Michael Hathazy, John Svecz, Braddock, Pa. Mitro Biszaha, Joseph Karaffa, Toronto, Ohio. Fr. Elias Gojdics, - Joseph Adzima, Bridgeport, Conn., Fr. Emil Kubek, Mahanoy City, Pa. FR. John Korotnoki, George Smoley, John Oleksa, J. Kupa, Allegheny, Pa., Fr. Emil Burik, Michael Kusz, Michael Babej, Julius Krenicky, Cleveland, Ohio. Fr. B. Tutkovics, Butler, Pa, John Bungen, John - Krenicky, Fr. Ireneus Janiczky, Passaic, N.J. Fr. John Szabo, Pittsburgh, Pa., John Balinka, Julius Pasztelyi, Monessen, Pa., John Bar-na, Fr. Staurovsky Paul, Donora, Basil Lukacs, Peter Budtilka, McKeesport, Pa., Fr. Roman Volinec, Michael Bojtun, Fr. Joseph Caplinsky, N.Y. N.Y., Fr. Peter Lucedko, McKees Rocks, Pa, Fr. Alexius Dydinszky, Michael Szabo, S. Sharone, Pa., Fr. Alexius Holozsnyay, Michael Yuhasz, Andrew Bugos, John Lesko, Homestead, Pa. Michael Bodrog, Yonkers, N.Y., Fr. Nicholas Stefanovic, Cyril Bieli, Clairton, Pa., Fr. Cornelius Laurisin, Paul Zsatkovics, Editor of the A.R.Vv. Michael Pacuta, Sojedinjenje Secretary.

Present 22, clergy, 32 delegates, total 54.

Fr. Cornelius Laurisin proposed; when the bishop will arrive, we will welcome him in the name of the Greek Rite Catholic Rusins. The selected committees are: Fr. Cornelius Laurisin, Fr. Nicholas Sztecovics, Fr. Gabriel Csopey, Rec. Secretary of Perth Amboy, N.J. Fr. Ireneus Janiczky, Passaic, N.J. Fr. Joseph Caplinsky, N.Y.C., - Joseph Zsdy, Brooklyn, N.Y., Joseph Adzima, Bridgeport, Conn., Stephen Jadlovsky, Jersey City, N.J., Cantors: Michael Babej, Cleveland, Ohio., Andrew Gela, Braddock, Pa, Andrew Ovsak, Trauger, Pa. - and the three Rusin Organizations: Sojedinjenje, Sojuz, Obscestvo Presidents and Editors of A.R.V., Svoboda, and Pravda.

This Committee is authorized to prepare the necessary matters for the welcome of our bishop, also preparing in case of the Archbishop Metropolitan of Lvov would arrive. The Committee should meet as soon as possible to make up the program, which will be published in our Rusin newspapers.

FR. Lucecko proposed a discussion on how the expenses will be covered? All understood well, that such a project needs money. There were many opinions, some wanted to burden the clergy with the expenses, others the churches. Finally John Uhrin, President of the Sojedinjenje proposed, that the clergy make a collection in their churches and all Rusin Societies make collections among themselves. Accepted.

Fr. Nicholas Stefanovic was selected as a treasurer, but declined on account of the distance. Fr. Gabriel Csopey was elected,

Perth Amboy, N.J. All money collected for the welcoming of the Bishop is to be sent to Fr. Gabriel Csopey.

A.R. VIESTNIK, May 30, 1907. p.4

At the discussions concerning the expenses of the Bishops welcome it was proposed, that the clergy pay for it, because it would not be polite to collect for such a project.. May approved this proposal. But, this proposal was not accepted, because the Bishop will be not only for the clergy, but also for the faithful of the Greek Rite Catholic Rusins, they are to be included in paying for the expenses. We are living in the United States of America, where we are working together in the interest of all. Therefore shame in such collections does not exist. It would be shame for us if we did not fulfill our obligation.

Finally it was decided that a committee welcome the Bishop at the pier, and all will travel to New York, where the Bishop will be introduced to all at a banquet, which will be given in honor of the Bishop. etc.etc.

Fr. John Korotnoki made a remark, that we need a Bishop who will correct all that we have ruined

Fr. Joseph Hanulya requested that our meeting of the Greek Rite Catholic Rusins in the United States be held, soon.

The Bishop, first will go to Rome, will visit Bishop Julius Firczak and Bishop Drohobucky and will be consecrated on Thomas Sunday. For the consecration no civil authorities were invited, With this he proved that he is not dependent on the Old-country authorities.

#### BISHOP SOTER ORTYNSKY IS IN THE UNITED STATES OF AMERICA

On August 27, 1907 at noon Bishop Soter Ortynsky arrived in Hoboken, N.J. on the SS. Kaiser Wilhelm II, where he was welcomed by Fr. Theophan Obuskevic. At 4.00 P.M. the Bishop arrived at St. George Greek Rite Catholic Church, New York, N.Y., where

Continue on p. 58.

a multitude of people and 40 priests were waiting for the Bishop.

At the church doors Fr. Joseph Caplinsky, the pastor welcomed the Bishop presenting him the church keys, bread and salt.

A moleben (prayer service) was celebrated at which Fr. Cornelius-Laurisin welcomed the Bishop in the name of all the Greek Rite Catholic faithful.

After the service a banquet was held in honor of Bishop Soter Ortynsky at which the following spoke: Fr. Emil Kubek, Mahanoy City, Pa. Fr. Gabriel Csopey, Perth Amboy, N.J. and the Bishop.

The Bishop began his speech with the following: I was nominated contrary to the wishes of the United States of American bishops, and twelve Cardinals of Rome. .... In Rome some of the authorities requested my resignation. I turned to my friends for advice, the advice was not to resign. ....

#### REPORT OF THE CLERGY MEETING IN NEW YORK, N.Y. 1907.

ARV. October 31, 1907. p.4.

The report of the Greek Rite Catholic Clergy Meeting in the United States of America, held in New York, N.Y. October 15, 16, 1907. After the Pontifical Divine Liturgy 76 clergymen met in the Arlington Hotel, 19-23 Marks Place, New York, N.Y., Fr.s: Roman Volinec and Nestor Volensky were appointed secretaries.

1. After residing the program the following projects were taken up: the financial support of the Greek Rite Catholic Bishop. After a lengthy discussion it was decided unanimously that the Greek Rite Catholic Churches to pay as Eparchial support five percent of their total monthly income.

2. The arrangement of the Parish boundaries, deaneries be set with the approval of the Bishop.

3. To organize a self supporting parish, it must consist of 200 families, if less it would depend on the Bishops judgement.

4. To secure the clergy in their old age, a society to be organized with statutes. The following were instructed with this work: Fr.s Emil Kubek, Nicholas Stefanovic, Cornelius Laurisin, Gabriel Csopey, and Joseph Hanulya.

5. It was proposed to divide the territory into nine Deaneries: 1. Shenandoah, Pa., 2. Pittsburgh, Pa., 3. New York, N.Y., 4. Ansonia Conn. 5. Philadelphia, Pa., 6. Wilkes Barre, Pa., 7. Johnstown, Pa., 8. Chicago, Illinois, 9. Cleveland, Ohio.

6. Each priest must send in his yearly report to the Chancery and the Bishop will classify the parishes.

7. There will be a few priests, who will do only missionary duty. Mission parishes may have a hall, which will serve as church and school.

Without the permission of the Bishop, lots cannot be bought nor churches built.

8. To print an etymological RUSIN book and a Catechism. The following are selected for this project: Fr.s: Emil Kubek, Peter Keselyak, Nestor Volensky, Teofan Obuskevic, Valentine Gorzo, Joseph Biszaha, Makar and Joseph Caplinsky. This committee will also invite

qualified educators to work with them.

In each parish there must be a school for children.

9. Proposal for Cantor Teachers.

a. Have a Cantors school at the seminary

b. No Cantor -teacher can not take up a position or be relieved

of his position without the consent of the Bishop.

- c. The priest and Trustees may discharge the Cantor with the Bishops approval.
- d. The Bishop will appoint a commission of a priest and two Cantors to examine those Cantors who do not have a diploma.
- e. Cantors who are appointed through a selection are under the Bishops jurisdiction.
- f. Every Cantor must know the melodies of the Uhro-Rusin and the Galician Plain Chant, to be able to serve either group.
- 100 The Bishop is to decide the stole fee for the priest and Cantor.
- 11. An orphanage is a must. Committee will be selected for that purpose.
- 12. The Bishop is to try to get Sisters to teach in our schools
- 13. Concerning the cathedral, residence, seminary more committee men will be appointed.

The Executive Committee is selected by the Bishop. All the clergy obligate themselves to give two percent of their salary and the Cantors one percent, towards the cathedral, residence and seminary fund. The Eparchial treasurer will be controlled by the Bishop.

ARV. October 15-16, 1907.

14. The following were appointed to write the history of the Greek Rite Catholic Church in the United States of America: Fr.s: Alexander Dzubay, Emil Kubek, Cornelius Laurisin, Stephen Gulovics Sr, John Korotnoky, Joseph Caplinsky, Gregory Hruska and Paul Zsatkovich.

15. To compile a Schematism-Directory for 1908. Every priest and secretary to write the history of their church: Who were the priests, cantors, how many families in the parish, souls, male, female, children, boys and girls. Value of the property, mortgage - etc. etc.

Seventy six clergymen were present who signed a pledge that - they will be loyal to the Greek Rite Catholic Bishop, five priest mailed in their pledge. The Bishop concluded the meeting. with a prayer

Given by the Greek Rite Catholic Chancery.  
Philadelphia, Pa. October 26, 1907.

S E A L

Signed by : Fr. Vladimir Petrovsky

THE APPOINTMENT OF A GREEK RITE BISHOP IN THE UNITED STATES  
"American Ecclesiastical Review" New York, N.Y."  
Vol. XXXVII pp. 457 - 467 November 1907.

Sometime before 1890 a number of Ruthenian priests in the United States had addressed to the S. Congregation of the Propaganda a petition, in which they set forth difficulties of administering to the spiritual needs of the Ruthenian Catholics owing to the impossibility of coming to an understanding with the American authorities of the Latin rite, who alone held jurisdiction in the States. The petitioners therefore solicited the establishment of



a separate Apostolic Vicariate, through which the priests of the Greek Rite might obtain the necessary faculties for the exercise of their ministry.

Before considering Rome's answer to this request it is necessary to state that the lack of harmonious action between the bishops of the United States and the clergy of the Greek Rite in communion with the Holy See. Arose partly from the novelty of the situation suddenly brought about the large influx from Austria-Hungary of immigrants who had a liturgy obviously different from the Roman liturgy, and an ecclesiastical discipline which appeared to depart somewhat from the accepted canons of Apostolic tradition as interpreted in the Latin Church. The fact that some of the Greek Rite priests who claim doctrinal allegiance to Rome and jurisdictional dependence upon the Holy See, ~~where were~~ married men, that they ignored the ecclesiastical authorities in America and claimed the right of exercising pastoral faculties under a title granted them by their former Ordinaries in Europe, caused a protest on the part of the American bishops against the introduction of a foreign rite into a country to whose population such novelty would be a source of confusion.

The Holy See was therefore fully aware of the difficulties - on both sides. Prudent measures were needed to obviate misunderstandings and complications. To require the abandonment in America of the traditional liturgy of the Greek rite Uniates would be to ignore both the strong hold which national devotion has upon the common people, and considering their number be unjust, to deny them a liberty of worship which was the source of the independence, and prosperity enjoyed by the Catholics of the United States in the exercise of their religion.

The first step towards the Amelioration of the conditions - complained of was an instruction addressed by the Holy See to the Austro-Hungarian bishops, demanding that they recall at once to their original jurisdiction all the married priests who had settled in the United States. None, but celibate priests were hereafter to be sent to the American dioceses. This decree was issued in October 1890.

Some months later, in May 1892, the bishops of the United States were advised of the above measures, and also of the obligation imposed on missionary priests of the Greek rite who came to America, to present themselves to the Latin Ordinary of the locality in which they wished to exercise pastoral functions, so as to obtain from him the necessary faculties and instructions. They were to subject to the local bishop as long as they served in the capacity of missionaries in the United States.(1)

(LETTER OF CARD. LEDECHOWSKI TO CARD. GIBBONS MAY 1, 1892).

Simultaneously with these proceedings arrangements were being made to effect practical measures whereby the local hierarchy would be enabled to control the Greek rite people who had no priest of their own to administer to them, so that they might be served by the Latin clergy. In 1894 Leo XIII issued a decree which laid down certain rules to facilitate facilitate - communication between Greek and Latin rite Catholics in worship

and in administration of the Sacraments. (Pope Benedict XIV. I his constitution "Demandatum" 24, December 1743 for Greek rite Melchites of the Turkish dominion).

Later on, 1, May 1897, there was issued another instruction which still further extended the privileges of intercommunion; it practically permitted all Greek rite Catholics to conform to the Latin rite while resident in America. At the same time the Holy See urged upon the Latin bishops within whose dioceses large number of Greek rite, and especially Ruthenian Catholics were to be found, that they delegate some able and trustworthy member of the Ruthenian clergy or a Latin priest likely to be acceptable to them, to act as the bishop's vicar and pastoral representative in matters pertaining to the administration of their affairs. Such has been the status of ecclesiastical legislation concerning the Greek rite Catholics in the United States up to very recent times.

Owing to what must appear as a want of energetic or intelligent cooperation with the Holy See on the part of some of our clergy into the Russian Schismatic Church. In many cases, too, Oriental priests acting like adventurers anxious to enrich themselves, have established independent congregations, exercising faculties without right or jurisdiction on the one hand and without let or hindrance, for fear of popular disturbances, on the other. Probably the largest portion of these Catholics belong to the Slav nation, known as Ruthenians. A new phase of ecclesiastical administration has just been entered upon, in their behalf by the publication of a document appointing a bishop who is to exercise vicarious jurisdiction and to safeguard the ecclesiastical rights of Ruthenian Greek rite Catholics in the United States.

#### THE ESTABLISHMENT OF RUTHENIAN BISHOP FOR THE UNITED STATES

By the Apostolic letter "EA SEMPER" (Annalecta of this number pp. 512 ff. dit. 16 September 1907. DE EPISCOPO RUTHENI RITUS DE CLERO RUTHENO. DE FIDELIBUS ....) Pius X places all Catholics of the Ruthenian Greek rite, resident in the United States, under the care of direction of a bishop of the same rite, who is to receive his jurisdiction from Ordinaries in whose dioceses he is to perform his ministration. The letter, under date of 24 June the feast of St. Basil the Great, Patriarch of the Eastern Church is addressed to the Apostolic Delegate, the Most Rev. Diomede - Falconio, who is to communicate the same to the members of the hierarchy, and on whom devolves the supervision of its faithful, observance in all cases. In a brief introduction the Sovereign Pontiff set forth the motive which prompted the document, and expresses the confident hope that its observance will produce salutary effects, tending to true union in faith and charity. Then follow an exposition of the offices of the newly appointed bishop and the code of laws to be observed in the relations of the bishop with the clergy and people. These laws are set forth in 36 articles, grouped under four heads: POSITION OF THE RUTHENIAN BISHOP; FUNCTIONS OF THE RUTHENIAN CLERGY; RELATIONS OF THE RUTHENIAN LAITY TO THE CLERGY AND VICE VERSA; INTER MARRIAGES OF RUTHENIAN AND LATIN CATHOLICS.

## THE POSITION OF THE RUTHENIAN BISHOPS

The Ruthenian Bishop is appointed directly by the Holy See without intervention at present, of the votes of the American bishops or the clergy. In the same manner he receives his primary jurisdiction immediately from Rome. Hence, although the exercise of that jurisdiction in different dioceses depends upon the consent of the local Ordinary, the Ruthenian bishop renders the account of his administration to the Apostolic Delegate become as the representative of the Holy See. In like manner the Apostolic Delegate becomes the regular interpreter and custodian of the rights accorded to the Ruthenian bishop through the Ordinaries. Accordingly, all cases of contention or doubt that may arise in the exercise of the new bishop's functions, are to be referred for arbitration and settlement to the Delegate, who is on the ground and capable of familiarizing himself with the circumstances and interests involved in the complaint. There remains of course, the right of appeal to the immediate authority of Rome; but until the Holy See shall have reversed the former decision, it shall remain in actual force.

The episcopal functions with the Ruthenian bishop is empowered to exercise, tend toward the maintenance, in its original integrity of the Oriental (Ruthenian) rite. He is to consecrate the Sacred Oils for the use of the Ruthenian clergy, to dedicate their churches, administer the Sacrament of Confirmation in the Ruthenian Church, provided the latter are duly furnished with dimissorial letters from the Ordinary to whose local jurisdiction they belong.

The Ruthenian Bishop is commissioned likewise to make regular and canonical visitations to the parishes and missions of his rite. For this he must obtain a written permission from each of the Ordinaries whose diocese he visits and from whom he obtains the requisite faculties for the exercise of his jurisdiction, whether it be instructive or corrective. According to pontifical prescriptions (Council of Trent Sess. XXIV, 3; Benedict XIV, Syn. IV, 3-3.) these canonical visitations should take place annually or at least every other year. On these occasions the rectors of churches are bound to present a detailed account of their administration, particularly of the income and the condition of property belonging to the mission. The receipts of moneys for the church are to be credited to the congregation, and to be kept distinct from the salary and prerequisites of the pastor. All titles of church property are to be consigned to the Ordinary or to trustees of whom the Ordinary approves. The result of these visitations is to be communicated to the bishop in whose diocese they have taken place by way of a report upon moral and economic standing of the Ruthenian parishes. Apart from this, the Ruthenian bishop is obligated to make an accurate and complete triennial report concerning the moral and material status of the Ruthenian parishes in the United States to the Apostolic Delegate, who is to transmit the same to the S. Congregation of the Propaganda.

The salary of the Ruthenian bishop is to be supplied in a manner similar to that of the cathedraticum, that is to say a proportionate taxation of the different Ruthenian communities for whose benefit the Ruthenian bishop acts. Ordinarily the rules laid down in respective diocesan status for the maintenance of the episcop-

al dignity are to be observed. The Ruthenian bishops residence for the time being to be in Philadelphia, Pa.

#### STATUS OF THE RUTHENIAN CLERGY

The priests who administer at present to the Ruthenian faithful are almost exclusively emigrants from Austria Hungary. In future their places are to be filled from the ranks of candidates educated in America, either in theological seminaries of their own, or so long as such seminaries have not been established) in the Latin seminary of the American diocese in which they were born or have acquired domicile. Only such candidates as to take the vow of celibacy will be henceforth admitted to ordination in the United States. The Ruthenian bishop is required, nevertheless, to take active measures in concert with the Apostolic Delegate and the various Ordinaries concerned, for the establishment of Ruthenian theological seminaries.

In the meantime pastoral vacancies in the Ruthenian mission are to be filled by such Ruthenian priests as may be found suitable within the diocese where the vacancy exists. If a bishop has no Ruthenian priest capable of assuming the responsibilities, he may apply to any other bishop who can supply the need from the ranks of his own clergy. If all efforts to supply a Ruthenian priest from the American mission fail, the S. Congregation of Propaganda is to be notified and will take the responsibility of sending a priest. In respect of the qualifications necessary on the part of the Ruthenian priest not ordained in America for assuming pastoral charge, the Sovereign Pontiff ordains that he be a celibate or at least a widow ex without children, of untainted reputation zeal piety, and sufficiently intelligent and cultured, a true priest, *lucri non cupidus* that is, not making of his priestly calling a business to enrich himself; and lastly, free from any attachment to political factions.

Every Ruthenian priest who is called to assume missionary work in the United States must obtain from the S. Congregation of the Propaganda a letter permitting his going to America and specifying the particular Ruthenian mission to which he is to go. All such priests, although, they remain perpetually incardinated in the diocese from which they came receive and exercise their faculties in absolute independence of the Ruthenian Ordinary of the diocese of their origin during the time they spent in missionary work in the United States. They are not at liberty to return to their original diocese at home, without the written consent of the Ordinary in whose diocese they are at the time doing missionary work. If they wish to transfer their pastoral charge from one diocese to another, they need in every case the consent of the Ordinary to whose jurisdiction they wish to be transferred. They are instructed to inform the Ruthenian bishop also.

Ruthenian students who are candidates for Holy Orders no matter what may be the place of their birth or domicile, are incardinated in that diocese whose bishop accepts them and at whose hands they take the oath of fidelity and stability in missionary service. If they wish later on to be affiliated to another diocese, they require the consent of their Ordinary as well as that of the bishop into whose diocese they seek adoption. They are to inform

the Ruthenian bishop of the charge.

Ruthenian priests are removable *ad notum Ordinarii loci*; but, there must be a just and serious cause for the removal, lest it be the prejudice of the incumbent. Such changes are to be reported to the Ruthenian bishop, presumably at the instance of the Ordinary - or through the chancellor. If a priest feel that he is unfairly treated in the removal, he may lodge an appeal with the Apostolic Delegate at Washington, D.C., who is to give his decision within three months from the date of the appeal. In a last instance recourse may be had to the Holy See. But in all such cases of appeal which are termed in *devolutivo*, the previous judgement stands until it is reversed or amended.

In regard to the salaries, perquisites, and general maintenance of the Ruthenian clergy, the rule laid down by the Third Plenary Council of Baltimore, interpreted by the diocesan statutes, are to be observed in accordance with custom and judgement of the Ruthenian bishop.

#### THE RELATION OF THE RUTHENIAN FAITHFUL TO THE CLERGY

The Ruthenian people who have their own pastors are subject to them and to the regulations of their native rite. As regards feast days and fasts, however they are free to conform to the legitimate customs of the district, in which they happen to dwell. On Sundays and on such holydays as are celebrated simultaneously in the Latin and Ruthenian churches, they are bound to conform to their own rite, in their own churches where they have such. On other days and where they have no priest or church of their own rite or none conveniently near, they should attend worship in the Latin church; but this act does not imply that they abandon their own rite.

Any Catholic of the Ruthenian rite may go to confession to a Latin priest, even if there is a Ruthenian priest at hand. The faculties as well as the censures and reservations are the same for the Latin and Greek rite Catholics in the United States.

If however, the Ruthenian Catholics have acquired an actual - and permanent domicile in the United States and wish to pass over to the Latin rite, they are free to do so; but they must apply to the Holy See for permission; and if they should subsequently return to their own country and feel of returning to their old form of worship, they may again apply to the Holy See and obtain leave to do so.

A priest of the Latin rite who makes attempt to induce a Ruthenian Catholic to leave his own rite and to become attached to the Latin parish, falls under Apostolic censure *ferendae sententiae*.

Concerning marriages between Ruthenian and Latin Catholics - read the Canon law.

De RUTHENI RITUS EPISCOPO CONSTITUENDO ET CLERI POPULIQUE  
DISCIPLINA MODERANDA IN CIVITATIBUS FOEDERATIS AMERICAЕ  
SEPTENTRIONALIS.

Vidi: SECRET. Brevium Pius X. June 1907 . pp. 57-68 concerning the "EA SEMPER " Bulla.

# HOW THE FIRST UKRAINIAN CATHOLIC BISHOP IN THE UNITED STATES OF AMERICA WAS NOMINATED.

Rev. Leo I. Sembratović, Chancellor of  
Metropolitan Septicky. Cfr. "AMERIKA"  
Daily, Philadelphia, Pa July 29, 1965 p.2  
Also: Kalendar PROVIDINIJA, 1956.p.71.

Having a Ukrainian Catholic hierarchy in Canada and the United States is regarded by Ukrainians and non-Ukrainians as a normal matter, but there was a time when this was also regarded as an impossibility.

The Catholic Church, similar to any other church organizations does not generally recognize jurisdiction of two bishops on the same territory. In Asia and Europe, however, there were few Exceptions and this fact helped by the organization of the Ukrainian Catholic Church in Canada and the United States.

In West Ukrain, for example, there were THREE BISHOPS having jurisdiction on the same territory: Western Latin Catholic, Armenian and Ukrainian Catholic. There were two Catholic jurisdictions in the history of Uhro-Rus, Transylvania, Croatia, Bosnia, Dalmatia and in the Asian countries. Western Europe however, did not know of such a situation. Against the idea of two Catholic bishops on the same territory were opposed also by the Catholic hierarchs in Canada and the United States.

Dispite all this, the Ukrainian Catholics in the United States received their own bishop in 1907. This happened through the great efforts of Metropolita Septicky, who knew, that emigrants to the New World would be Latinized and Latinization of the Eastern rite is contrary to the Vatican policy, where Ukrainians are regarded as future missionaries of the East of Europe on behalf of the Unity with the Holy See.

Some people think that the Convention of the clergy and faithful in Harrisburg, Pa, in 1902 brought about the nomination of the Ukrainian Catholic bishop in the United States. That is not true. The Convention was an emanation of the religious and national disorders and could not have any influence on the decision of the Holy Father. As a secretary to Metropolitan Septicky I can testify what brought about the nomination and how the Ukrainian Catholics got their first bishop.

From dispatches from America, Metropolitan Septicky knew all the problems of the Ukrainian Catholics in the New World. Ukrainian Catholics, attacked from all sides, could have been either Latinized or swallowed by Russian Orthodox Church. Either of these alternatives was not acceptable to the Ukrainians and was contrary to the Holy See's directives- The Ukrainian Catholic Church of the Greek rite had to be preserved and for this reason Metropolitan A Septicky decided to swing into action.

Special memorandums were prepared and sent to the Holy Congregation of Faith and Holy Congregation of Eastern Churches. The communications of Metropolitan were sent to His Holiness Pope Pius X. who favored the Metropolitan. To support a cause of the creation of Ukrainian Catholic Bishops See in America. Metropolitan Septicky made many trips to the Vatican, some of them in short succession - when it became known that the Pope received unfavorable reports and protests from some Catholic bishops of the Latin rite. one of these

journeys the Metropolitan made as a very sick person, in complete disregard of his health.

Thanks to these untiring and firm actions of the Metropolitan His Holiness, Pope Pius X. finally decided to nominate the first bishop for Greek Rite Catholics in America.

After everything was decided, a new problem, a very serious one came into being. The majority of the Eastern rite Catholics in America were Ruthenians from Carpatho-Rus, Carpatho Ruthenia, a territory under Hungarian rule. The Hungarians who had strong positions and influence in Austro-Hungarian Empire, were afraid that the Ukrainian bishop in America would undermine their influence on the faithful Ruthenian clergy in Carpatho Rus and their rule in the territory demanded that the first bishop of Greek rite in America be chosen from the ranks of the Ruthenians (not the politically conscious - Ukrainians). Through their influence the Rev. Andrew Hodobay from Carpatho-Rus was nominated as Apostolic Visitor to America with the understanding that he was to become first Rusin rite bishop in America. Metropolitan Septicky started to act again.

A new visit to the Vatican by Metropolitan Septicky. Finally - convinced His Holiness, Pope Pius X. that the first bishop for the Greek rite Catholics in the United States should be a Ukrainian - from west Ukrain, who would successfully counteract the Russian Orthodox church leaders, supported by the czar.

And so the Provincial of St. Basil the Great Monastery, Very Rev. Stephen Soter Ortynsky was chosen to be the first bishop of the Greek rite in the United States of America.

March 26, 1907, Very Rev. Soter S. Ortynsky was nominated Bishop and consecrated by Metropolitan Septicky and bishops: Chekhovych and Khomisyn in St. George Cathedral in Lvov on May 12 1907. Shortly after, Bishop Soter Ortynsky went to the Vatican to present himself to His Holiness Pope Pius X., to Vienna to present himself to the Emperor Franz Joseph I., to Budapest, Uzhorod and Presov and finally on August 28, 1907 started his journey to the United States of America as the first Ukrainian bishop for the Greek Rite Catholics.

#### THE ROMAN CURIA ANNOUNCES THE BULLA.

Sojuz "SVOBODA" Nov. 21  
1907 p. 4.

.....

The "EA SEMPER" is forbidding the Greek Rite Catholics as follows:

1. To have married clergy.
2. To be self governing.
3. To make particular Church Laws.
4. To keep Holydays and Fasts even when there is no church.
5. To return the Latinized Rusins to the Greek rite.
6. To have the right to bring up children in the Greek rite religion in mixed rite marriages.

According the "EA SEMPER" Bulla our Greek rite Catholic clergy are tied with chains.,.....

The new Bulla "EA SEMPER" given to the Rusins in the United States of America seems to oppose the previous Bullas of Popes: Leo X. 1521, Clement VII. 1526, Paul V. 1615, Urban VII. 1624, Benedict XIV 1751. These Bullas oppose the cathogorical change of

rite from Greek rite to the Latin rite.

In these burning, acute matters of the Greek Rite Catholic Rusins, being that the Bulla was announced, we have the right to - protest strongly against it. We have the right to be equals and demand, that we be treated as equals as other nationals in the Catholic Church throughout the world.

The Bulla given by Rome concerning the Greek Rite Catholic Church in the United States of America, is not a good will, thus we consider it, as non existing and we will by all means oppose it.

Let our authorities judge us, their way, but we in the free-land of America cannot act otherwise.

Not only we the Rusins of the United States of America, but we hope that even in the Old-country they will be sending thundering protests in defense of the laws of our Church in the United States of America.

The Old-country should take note, that a simular present as this Bulla is for us, will soon be given to them in the coming - year

All respectable clergy, all consciencess Rusins, all Greek rite Catholic souls are obligated to send protests against the Bulla to our bishops, we hope that they will not go against the people, but will stand up bravely, lead us defending ourselves with all our strenght protesting against the ill laws of the Greek rite Catholic Church

Let us all work bravely for our cause.

CONCERNING THE BULLA THE PEOPLE MUST STAND BY THEIR RIGHTS.

Sojuz "SVOBODA" December 19,1907. pp.1-4.

In the last issue of the "SVOBODA" it was stated that the Greek rite Catholic clergy renounced the Latin rite Bishops guardianship and their jurisdiction. We have our own bishop under who's jurisdiction we are. The question is, will all the clergy do likewise the future will tell the story. I am in the United States of America for the past 15 years, worked in different parishes, permit-me to recommend that all our parishes have a meeting this month - and resolve that all will recognize only our bishop, as an authority and we do not wish to have anything in common to do with the Latin rite bishops. At the same time resolve that our clergy from now on cannot nor dare to belong to the Latin rite bishops - jurisdiction. We will not support him, nor want him to be our spiritual leader.

All correspondance from the Latin rite bishops must be returned, not accepted. This declaration all the clergy must sign, must be approved by the trustees and notarized and mailed to the Latin rite bishops. ( Here we mean those bishops who announced the Papal Bulla and who do not want to give up our churches from their guardianship.).

Parishes which had signed over their churches through the - priests, have the right at the meeting to decide to transfer the church property to our bishop. Doing so our parishes will demonstrate that they are not recognizing the Latin rite bishops, but our own Greek Rite Catholic bishop. It is recoomended that two e-



lected delegates and the priest go to the Latin rite bishop with the petition to have the church property transferred on our Bishop. If he will refuse, then we would be forced to take up a Court Process against him. The Court will force the Latin rite bishop - to sign over the property, because until the present day he was "jure caduco" trustee of our churches, not having our own Bishop. From now on the Latin rite bishop should not be our trustee. If the Bulla is not announced in our church officially, it does not bind us, will never do so.

#### THE DECLARATION OF THE CLERGY

We the undersigned clergy resolved, that we are protesting against the Bulla sent to us by the Apostolic See, with the understanding that all the clergy with our Bishop leading us, we jointly sign and the bishop will forward it to the Apostolic See in Rome. This is the best way to appease the people, to defend our privileges, which the Bulla is obrogating.

Given in Wilkes Barre, Pa. December 19, 1907

Fr.s Nicholas Csopey  
Michael Jackovics  
Alexander Kossey  
John Szabo  
Gabriel Csopey

Theophan Obuškevič  
Acacius Kaminsky  
Dr. Theodosius Vaszocsik  
Michael Bendasz  
Thomas Szabo

#### PASTORAL LETTER OF BISHOP SOTER ORTYNSKY CONCERNING THE BULLA.

January 2, 1908

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Concerning the "EA SEMPER" Bulla I was silent, Some of my enemies were questioning me about the Bulla. I also noticed that some of our Rusin people were angry on account of my silence, called me a traitor. The Bishop spoke about the little faith and what - does it mean to leave the Church. In Europe the agitators were not successful in their work, they came to the United States, where - they found followers and the newspapers became their helpers in which newspapers I was named a traitor. I am a RUSIN from the Carpathian mountains (Galicia), who loves his own people and stands by his people. Why are you causing trouble for the bishop, why do you not let us alone, we can take care of ourselves. We are not in need of your advise You are not interested in the Bulla, your only goal is to take over our Rusin people into your flock.

The enemies of ours, should worry about themselves and not us. I am aware that not only our enemies are causing trouble for the Greek Rite Catholic Church, but also some of our own Rusins, who are writing articles in the newspapers. What is the cause of all this? Some people are saying, that the Bulla is causing all the trouble. It is not the Bulla that causes the trouble, let me explain the whole matter to you.

One of the Fathers wrote me a letter, in which he says: "The Irish bishops are happy with the Bulla, because some of our Rusins will become schismatics, others will join the Latin rite Church, and some will be lost and finally the Greek rite Catholics will disappear, and peace will return".

The Greek rite Catholic Rusin people are not standing on the

Bulla, but, on the Rock of Peter, therefore the Bulla is not frightening us. The Bulla is not a dogma of Faith, an order, which the Rusin people are opposing. Instead of thinking how are we to lay aside this Bulla, or if that is impossible, how can we evade it. Shouting will not give us advise, do not bring shame upon ourselves with our shouting. Do not shout, but work hard as the first Christians, who in silence lived through their hardship and organized themselves.

Are our Rusin people afraid of the Bulla ? Then what is troubling you loud voiced people. Do you not know, that Card. Ledechowski gave out an order in 1892, that married priests cannot be missionaries in the United States of America.

Where, were then the clergy and the people ? This Bulla is only a repetition of the previous order of 1892.

It is known that the Latin rite bishops complained to Rome that the Greek Rite Catholic clergy are administering the Sacrament of Confirmation to children, which they should not do. The whole world knows that the Holy Apostolic See forbade the Italo-Greek priests to Confirm. Therefore this order likewise is only recopied. Where were the Eastern rite bishops and people then. Why didnt they protest. ?

The Irish bishops expect all the Catholics in the United States of America have the same laws, petitioning Rome not to give special privileges to other rites, which the Latin rite do not have. The Latin rite clergy were always taking our Greek rite Catholic people into their flock making them Latin rite people. WHY ? To show the world that they are in majority and their laws and order are stronger. This was done when Card. Ledechowski repeated the Bulla for the Rusins in Brasil.

We cannot be suprised of all this, how many of our Rusin people joined the Latin rite, furthermore do our children care for the Rusin language ? They are forgetting about their Church, rite, becoming Latinized. People who love their own, will never join others and - give up their own.

The people are aware, that a Greek rite Catholic bishop is coming to the United States of America. There is no Cathedral church for the bishop, no residence. Why didnt you plan for all this, then the bishop at his arrival could of opened an Eparchy, to become equal with the other Catholic bishops in the United States of America.

Why didnt the people notify Rome, that you will sign over your churches property in trust of your bishop, signed by the trustees and clergy. Of our churches we could of organized an Eparchy by adding the churches which were placed in trust of the Latin rite bishops.

Who are we to blame ? The bishop who was not in the United States of America, or Rome, which is unwillingly giving you a bishop, or those who shout and did not do anything positive ? These are the facts, which will remain facts.

I asked a Uhro Rusin, Do you read the newspaper ? He replied I do. What is your opinion, do you think that there was a need for a Greek rite Catholic bishop in the United States of America ? Or - was it too early to have one ? Do you not think, that here, it would been necessary to send out a devil with a broom, to sweep out the dirt, and then come an angel of the Lord to enlighten and teach the people ?

No doubt there are respectable Rusins, who are humble and pious people, wishing to have people, because they love God, their Church and are happy with their bishop, as are good children with their father.

There are some people who consider everybody a swindler, an imposture and are shouting, we are in a struggle for the people and their rights, Church and Rite.

If all our bishops and clergy here and in Europe would say - that these shouting people are dishonest, conscientious, who want good for the Greek Rite Catholic Church, I would bow to them and do everything that is possible. But, if the judgement would fall upon them, let them know that they are condemned. Let them know that they are the enemies of the Rusin Greek Rite Catholic Church and people. If this is not the truth, then I will bring facts which will prove my statements.

All good minded people, please take in consideration the movements of the trouble makers ( I know their names.).

When I arrived in the United States a stranger, I met the clergy who greeted me and told me about the whole program in New York, N.Y. The only thing I can add to this is thank you for your kindness. Naturally I followed the clergy where ever they led me. We arrived at the St. George Greek Rite Catholic Church in New York City. After the MOLEBEN-devotion I spoke to the people who were present. After that I was led to a Hotel, where I could of stayed as long as I wanted, as I was told. Tomorrow we will come for you, to have a Pontifical Divine Liturgy. The church was packed with clergy and people. When we returned to the Hotel, where one of the priests presented to me \$1,200.00, saying: Bishop now you can stay here as long as you wish, and pay only \$25.00 for the room, that is the agreement we made with the manager, and all went their way. Yes, one priest remained, who was willing to take me to Philadelphia, Pa, and to the Apostolic Delegate in Washington, D.C.

In Philadelphia, Pa., there was nothing prepared for me in the apartment, so I left my belongings with the Cantor. Left for Washington, D.C., then to South Fork, Pa, to bless the church, which blessing had been arranged in Europe. After I fulfilled my obligation, the local priest was aware that I have no place to go to he offered his rectory for my stay, which I accepted.

May I ask you people, where could I have gone? Only there where I was led. There was someone among us, who wrote an article in the newspaper "MAGYARORSZÁG" as follows " Bishop Soter Ortynsky arrived in the United States of America August 27, 1907, went to the St. George Church in New York City, whereas there was another church, but celebrated the Divine Liturgy only in the Gallician church. The rude writer if he would of looked at the program, he should of known, that I was led by the UHRO-RUSIN clergy to the St. George Church in New York City. The writer did not tell the truth, that in New York City are two churches, there is only one church, the other church is in Brooklyn, N.Y. What was the aim of the writer with his article? To let the Hungarian Government know, that the Uhro-Rusins are not considered at all by the bishop in the United States of America. Secondly to throw a block in front of the bishop, not to go straight forward.

Was this deed an dishonest one for the Greek Rite Catholics and was this person sincere, when he wrote that article?

The same writer also wrote: " Bishop Ortynsky settled in Philadelphia, Pa., in a Galician Schismatic Church, whereas there was an Uhro-Rusin Church there.

Neither is this true; there is no Galician Schismatic church in Philadelphia, Pa., but one like the Uhro-Rusin church. The Bishop did not make two churches out of one, but the Uhro - Rusin priest, and the bishop united both churches, by becoming their pastor, thirdly the bishop did not settle down in either church, but went to South Fork, Pa. Why was this lie written ? To tell the Hungarian Government, that the bishop is not favoring the UhroRusins, and that the bishop is a "PANSLAV", ..... Sapienti sat.

I was occupied with my work, collecting material of the history of the people and churches, by visiting the churches. This - peaceful work of mine was not satisfying many, they requested a battle, by setting their nets to catch the bishop. Their plans were, lets go after him and hit him hard, which will cause his death, then he will not be able to fight us. Let him know that we are strong. Others said: What will happen if we loose the battle, the people will not follow us, and we will be left alone. They should of stressed the power of the bishop, and the power of the friends, who were scattered all over looking for a bishop.

On of the instigators went to the Irish bishop, reporting to him, that the new bishop will not recognize him, and will go his own way. Church law in the United States says: that the Baltimore, Md., Synod obligates our bishop also. Please advise him about this matter. The Irish bishop said to himself, he knows the Church law, which stresess the jurisdiction of a bishop. He replied I will do my best. Others came to me saying, the Irish bishops will not recognize you, without their permission you cannot act in their diocese. Bishop what is your opinion about the Irish bishops, let us know to advise our people about your opinion.

The bishop seeing their sincerity that they wish to help him, said: Our first task is to have an Eparchy, to be equal with other nationals. If you will deed your churches to me, then you will be helpful and we will progress in our work. It seem to me, that that was not the answer they were expecting from me.

What happened, instead of getting down to work, they demanded from me to tell the people at a Convention, which are my rights - as a bishop. This we want to know by all means, otherwise we will not work with you nor accept you.

The Convention must be held. Bishop you have promised us a - Convention when you arrived in the United States. ( They expected to corner the bishop. ).

I replied, that it is too early to have a Convention, because I do not know the people nor the circumstances of churches. In the meantime I received a letter from a priest, in which he states that the Convention must be held to satisfy the minds of the people. In three days the Convention Program was set by me published in the newspapers.

Soon the opposing party came to me, questioning me: Bishop why are you calling a Convention. It is too early. First we must consider the matter of the Convention, make up our program. Bishop - recall the Convention date. This I refused. Then they requested , that I meet at least with the delegates. ed,

I was fully aware, that there is something in the air. I repli-

the delegates are invited to the Convention. This is my final decision.

Soon the newspapers brought the news, not to attend the Convention, the bishop wants to fool the people, he called the delegates uneducated rams. They have done everything that was possible to stop the Convention. What happened? With the help of God all the clergy and delegates came to the Convention.

I dared to ask the good people if the motives of the bishop concerning the Greek Rite Catholic Church good or bad? It is strange, first there was a request for a Convention and now some one opposed it. The Convention was held and it was a successful one. Now what am I to do? The Convention adopted a resolution that each church pay five percent towards the bishops support and deed their churches in trust of the Greek Rite Catholic Bishop, even those churches which were put in trust of the Latin rite bishops.

The dissatisfied began to spread news, that the Convention was only a council among the bishop and people, which does not obligate no one. The delegates brought up the resolutions and adopted them, without the bishops influence, which validates the Convention.

In the meantime a letter was brought from an Irish bishop concerning the "EA SEMPER" Bulla, which indicated, that the bishop has no rights, this was to discredit me the bishop. I replied: I do not know about the Bulla, and I am not accepting this letter as a document.

Instead of helping the bishop, the opposing party fought the bishop.

The Papal Bulla "EA SEMPER" appeared in the United states of America concerning the Greek Rite Catholic Church, an unmerciful degradation for us. The opposition, instead of consoling with the bishop, published articles in the "AMERIKANSKY RUSSKY VIESTNIK" - The bishop knew about the "EA SEMPER" Bulla, he betrayed us,. It seemed to them that they conquered the bishop and destroyed him.

Now, all wanted to know, what is the bishop going to do about the "EA SEMPER" Bulla. How will he defend himself, for saying that he did not know about the Bulla. I was silent for a time. Finally I came out with the following answer:

"Concerning the "EA SEMPER" Bulla given by Rome for the Rusins in the United States of America, I did not know about it here nor in Europe. Being in the United States of America for a month I was called to the Apostolic Delegate, Washington, D.C., He advised me about the Bulla. Here I have in my hand a copy of a protest against the "EA SEMPER" Bulla. I considered unjust for the Greek Rite Catholic Church and the people. I at once protested and did not promulgate it to the clergy and people.

That is all that I could of done. If this Bulla was most annoying to anyone, it was to me. I was sure, that the clergy and the people will help me in this matter. the contrary happened. I was planing how to save the Greek Rite Catholic Church the clergy and people. What happened, some of the clergy and lay people are trying to destroy the bishop and the Greek Rite Catholic Church.

I am accused that I am giving over our Greek Rite Catholic Church to the Latin rite bishops by force. Did I not tell all, to deed the churches in trust of me, until you do so, you will not

have a full powered bishop. What do you want ? To be Independent? Do not make shame for all of us.

The Bulla is not permitting any married clergy to come to the United States of America. I was reported and accused, that I am importing married clergy to the United States of America and telling the people, that I am importing celibate priests to the United States of America.

The agents are shouting: people the Bulla will destroy us, protest. The bishop will not protest, he is a traitor. In the meantime telling the Church Authorities, that I am not upholding the Bulla.

Reporting also, that the bishop favors only those priests who are subjected to the Latin Rite Bishops jurisdiction. That is a false statement. The people were silent until the clergy instructed them to fight.

I am accused of visiting people in Pittsburgh, Pa., who are unworthy of my visit. Why are they accusing the people and me ? Because they deeded their church in trust of me the bishop. Good people, you judge for yourself, where is all the falsehood leading us ?

The only way the "EA SEMPER" Bulla will loose its strenght if you will support the Greek Rite Catholic bishop to establish a Eparchy. Our goal is to establish a Greek Rite Catholic Church in the United States of America, to have our own Eparchy and laws. If the first bishop resigns on account of the "EA SEMPER" Bulla, as some wish that I do. What will happen ? No, the bishop and the people will not permit the destruction of the Greek Rite Catholic Church in the United States of America.

I wonder, where do the evil minded people want to drive the Rusin people ? The Lutherans, Schismatics, Unbelievers, etc. etc. say why do you not let the people know all ? They are accusing me, that I want to betray you people to the Latin Rite Bishops. The people are aware who gave over in trust the church property to the Latin Rite Bishops.

You are accusing the bishop, that he has no rights, but, you must also know that without an Eparchy what rights has a bishop . If the Eparchy would of been established before the arrival of the bishop, he would have full Episcopal power.

You have established 120 churches amidst great struggles , so will the Eparchy be established with the help of God. Think , did you have the right to establish churches ? What ever is your reply I am declaring the following: That I have the right to establish - an Eparchy for the Rusins, and to have the churches property in trust. Who ever is obstructing such work is an enemy of the Church.

I, the bishop did not come to the United States to become rich, to fool the people, but to fulfill my obligation concerning the Church and people, to give good account at the judgement day.

Secondly, rightfully important is that our Greek Rite Catholic Church must remain a Catholic Church and not a Independent church, without a head, Father. I came to the United States of America to make order in the churches, no bishop will hinder me, if I take care of our churches, which requests my guardianship, trusteeship. No bishop is my superior nor am I someones Vicar or as you claim, sacrestian. I am a bishop without a Eparchy, not a servant of the Latin rite bishops, nor am I working for them.

Rome for approval.

My spiritual children have their laws, the laws of the children, which no one can take away from them, therefore they do not need guardians.

The following report was sent to the Apostolic Delegate, that I want to give autonomy to the people, for the five percent Cathedralism, which the New York Convention approved for me. Now I am asking the Delegates and clergy who were at the New York Convention. Did I interfere, when the Convention was stressing the Bishops financial matters? I only remarked, that I will accept support from no one, because I know the children will take care of their Father. All present enthusiastically said "SLAVA" We donot want our bishop to be payed by the Government nor Rome. We can support him ourselves. The clergy and the delegates unanimously approved the five percent for the support of the bishop.

I am mentioning the unpleasant five percent Cathedralism, because the "AMERIKANSKY RUSSKY VIESTNIK" is saying: "The bishop does not want to give the people any rights and at the same time I was reported to my Church Authorities, that I am giving an autonomy in the church.

You good people and clergy judge isnt there an evil, pharisaical work. Do you want the bishop to be removed, why do you not stop and think, what consequences could it bring if the bishop is removed.

Dear Brothers, Clergy and People, sons of the Greek Rite Catholic Church. I am solemnly declaring, that I as a Greek Rite Catholic bishop appointed for the Rusin people and other national people of the same rite, that I will place all my strenght to secure and defend the laws of our Church, help me. Fear not hardship, struggle, the struggle will bring life. The grace of God is stronger than the temptations of the evil sons. Be assured that the bishop has done everything possible. The Bulla is not for the betterment of our Church. Let us unite, work hard one for all and all for one. This can happen only among righteous people, who know that all power is given from above by God.

Dear Brother priests notify me about the evil work of certain people, that I may know how to overcome their evil deeds and what is your opinion in this matter?

Do not permit to publish articles in the AMERIKANSKY RUSSKY VIESTNIK, which brings shame upon us.

1. Make order in the "SOJEDINENIJE", let them worry about their affairs and not Church matters. Let them not be bishops above the SOJEDINENIJE members. Who lost the name GREEK RITE CATHOLIC became independent, therefore they have no right to mix into our Church affairs.

2. All you members of the SOJEDINENIJE call a meeting and read my letter. Let me know if you want to listen to the independent leaders of the AMERIKANSKY RUSSKY VIESTNIK or stay by the bishop and work hard for the Church and the Rusin people.

3. Let the Editor of the AMERIKANSKY RUSSKY VIESTNIK know that you want him to stop writing against the Church Authority, or stop sending the newspaper to you, because you will not read it, and at the Convention demand your money for the newspaper - you did not read.

4. All the faithful sons of the Greek Rite Catholic Church regardless of which organization they belong, must see to it that



order is made in the Church in one months time. I am giving you freedom to place your church under the guardianship of a bishop, whom ever you choose. I have under my jurisdiction 46 churches, and 24 under the Latin rite bishops, the others are independent churches. Be aware not to be without a shepherd and be lost for the Greek Rite Catholic Church.

In the meantime pray for all who are persecuted with their bishop that they choose the righteous road.

5. I am not forbidding no one to leave the bishop and join the leaders of the AMERIKANSKY RUSSKY VIESTNIK. I am not forcing the Greek Rite Catholic Church on no one, it will live on and do not think that you are doing a favor for the Church.

6. All the faithful sons of the Greek Rite Catholic Church the following Sunday after the Divine Lityrgy, meet and select a reader to read my PASTORAL LETTER. In case something is not clear to you in it, let me know, I will explain it to you. Let others read the letter also.

7. Please advise me, as to who are the instigators in your locality.

8. All of you faithful live a good Christian life.

9. Love your Church, religion, Christ is our light.

Pray for me.

Philadelphia, Pa., January 2, 1908.

Soter S. Ortynsky  
Bishop.

SEVENTY NINE PRIESTS SIGN A PROTEST AGAINST THE BULLA  
" EA SEMPER"

Sojuz, "SVOBODA" February 6, 13,  
21; 29, March 18, 26, 1908.

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THE PROTEST AGAINST THE BULLA IS SUBMITTED

A protest was signed by 79 priests. The committee was to get the signatures of Fr Alexius Dudinsky, who is ill, and Fr. Emil Kubek who could not attend the meeting on account of his childrens sickness. Some of the priests would not sign the protest, - those present accepted the following resolutions.:

January 29, 1908 we presented ourselves to Bishop Soter S. Ortynsky and presented to him the protest to be sent to the Apostolic Delegate, and through him to Rome. With pleasure I will fulfill your request, but I am aware, that some priests would be doubtful, that I sent it. I recommend that the Committee deliver the protest to the Apostolic Delegate. The Apostolic Delegate gave an audience to the committee, listened to their grievances and petition concerning the Bulla. The Apostolic Delegate replied : your bishop is prudent, the only trouble that I can see, that there is no understanding among the clergy. First you objected , that the Apostolic Visitor is subjected to a foreign authority and you are requesting an independent bishop. Rome accepted your petition and appointed a bishop for you, subjected to Rome ONLY, and still there is no harmony-understanding among you. That is the trouble. You get together unite and all will be well.

I as an Apostolic Delegate will do everything possible for your good wishes. The above mentioned testify to us that the Apostolic Delegate is inclined to help us by giving us a letter of approval.



APOSTOLIC DELEGATION IN THE  
UNITED STATES OF AMERICA

No. 10932c.

Received this day, the 20th of January 1908 from a committee of the Greek Catholic Ruthenian (Rusin) priests composed of Rev.s Valentine Gorzo, Joseph Hanulya and Nicholas Stefanovic a petition to be sent to the Holy Father.

D. Falconi  
Apostolic Delegate

With a firm belief we believe, that our Lord and God will de-  
ter all the inconveniences, that the Holy Father will hear our -  
complaints, also that the Apostolic will turn his attention to  
defend the rights of our Church and Bishop Soter S. Ortynsky.

With esteem we remain

Fr. Valentine Gorzo  
Fr. Joseph Hanulya  
Fr. Nicholas Stefanovic

P R O T E S T

The undersigned Greek Rite Catholic Rusin missionaries in the  
United States of America are placing our mournful and sorrowful -  
protest at the feet of Your Holiness:

A protest against the "EA SEMPER" Bulla given June 14, 1907

The following are our reasons:

1. The "EA SEMPER" Bulla does not stop our misery, but en-  
larges it and does not serve the purpose, for which it was intend-  
ed.
2. The "EA SEMPER" Bulla restricts and what is more, it is  
contrary to the Greek Rite privileges received and practiced for  
the past 35 years in the United States of America - continually.  
This Bulla contradicts itself.
3. The Bulla does not accept us Greek Rite Catholics sons  
of the Universal Catholic Church, to which we have all the rights.
4. The Bulla is giving an opportunity to 500,000 Greek Ri-  
te Catholic faithful Rusins to go to schism, therefore it is a  
sinful instrument in the hands of the Holy Mother Church, to des-  
troy so many of its children.
5. The Bulla, humiliates our bishop and with him our whole  
Church, with this it is teaching our people, that our bishops au-  
thority is not equal with the Latin rite bishops authority, this  
is very harmful to the Catholic Church.
6. The Bulla is scandalizing the whole East, which gives a  
thought, that the Roman Catholic Church is not a Mother of all -  
the Church gives privileges and soon dispises them, this is not  
the spirit of Christ.

The first point of view of ours is, that the Bulla does not  
stop our misery, hardship, but increases it, neither is it serving  
its purpose.

There are more than 200.000 Greek Rite Rusin faithful from Au-  
stro-Hungary who were driven by misery and ill date, left their

homeland and settled in the United States of America.

They gave up the misery for their daily bread. Who cannot understand their sorrowful plight. They did not speak the English language for 5-6 years did not confess their sins, did not hear the Word of God. During this time no Catholic priest deemed it a necessary obligation to lighten the peoples spiritual needs and looked with a cold spirit and liberal feelings at their sorrowful plight, as if the Gospel would teach them that.

The people turned to their Old-country bishops, pleading with them to send the priests. They sent but a few, not much help. Approved by our Church authorities valid priests with documents came to the United States of America. The local bishops considered them heretics and did not accept them. What a sorrow. priests with education, speaking 6-8 languages were repelled by those whos - theological knowledge was limited, speaking but one language. We who want to defend the Catholic Church our faith and nurish it . Humble and obedient faithful, were denounced, by those who claim to be the best Catholics.

#### WHAT A CONDITION IN THE WORD CATHOLIC ?

Our first priest in the United States of America was excommunicated, because he was married. This excommunication was published by all the Latin rite bishops in the United States of America. Is this a proof of knowledge of the Church Law ? The Kaffs ( in Africa) know that in the Eastern Rite Church the clergy may be married or celibates, but in the United States of America, the bishops do not know that. They excommunicated a priest as a heretic. How are we to judge an excommunication and knowledge of the Church law. Finally they obtained permission from the Roman Curia, that these heretics are married clergy be recalled to Europe and our bishops were ordered to send celibate priests to the United States ,as if the celibate would be recognized as a brother priest and a Catholic. Even the celibate priests were not recognized as Catholics. The bishops would not give them jurisdiction and if some gave them jurisdiction, it was given to them for only a week. At that time - there were no Greek Rite Catholic churches in the United States , and the Latin rite bishops, clergy would not permit them to celebrate the Divine Liturgy on Latin rite altars. They were forbidden to administer the Sacraments, nor to bury the dead in a Catholic cemetery. If some of our priests in dispare were showing - their documents from the Old-country bishops, they replied: maybe your bishop himself is not a Catholic. This we consider a shameful rude accusation of ignorance.

In 1894 at a dedication of a Latin rite church an invited - Greek Rite Catholic priest was in procession with the Latin rite clergy, vested in an Epitrachil according his rite. At the church doors the bishop, stopping to be welcomed, spoke: " I will not - bless this church unless the heretic leaves this place". Is this CATHOLICITY ? Our humble and good priest not to cause a scandal left with a bitter heart. The moral of this is that we cannot be equal among such Catholics. Such reasons compell us to build our churches. Within a short time, we have built our churches in which churches we can administer the Sacraments according our Greek Rite.

When the Latin rite bishops saw the beautiful churches built

by us, they began to be friendly and pleasant seeing the heretics. Give your church to me was a daily conversation and demand, otherwise I will not give you jurisdiction. But the priests who were put to shame by bishops, thrown out of churches as intruders, beggars, would not transfer their hard earned churches, not to be thrown out of them, with the people.

A new history began. In the past the married priests were excommunicated and celibate priests were demanded. Now the celibate priests were without jurisdiction and the married priests were in good standing. Why? Because the married priests wanted peace - and were ready to give over their churches to the Latin rite Bishops. Its miraculous, the excommunicated priests at once became the best Catholics. What is more, one Latin rite bishop even ordained a married man (Michael Hoban Bishop of Scranton, Pa.) to the priesthood in the United States of America.

Our humble request did not persist very long, to have our own churches of which we have 60 on our name. Married clergy arrived from Europe, they were welcomed by the Latin rite bishops, but, these priests refused to sign over their churches. Now, what shall we do, said the Latin rite bishops? Nothing is left, ONLY, to give a bishop to the Rusins in the United States, but, only such a person who will be an instrument in our hands and through him we will be able to take over church property. Then we can drive out the married clergy of their parishes. Because the married clergy are not practical enough to gain their goal. O how great is the grief for the Catholic Faith and love for these Rusin people, who at present have their own churches and property. Anybody would take note of the above, that they are not concerned about faith religion of the Rusins, their religious life, their concern is only the earthly possessions. Such a method and acting concerning us and our people, is unjust, pitiful and unworthy to a Christian name. Still the Apostolic See approved the decrees, decision of the Congregation of Faith of October 1, 1890, July 10, 1891, April 12, 1894, May 1, 1896, August 6, 1899, September 1, 1899 and May 10, - 1907. Such resolutions robbed our bishop of respect, church, rite and clergy of their peaceful life in the United States of America. Whereas we are not fighting against God nor the Catholic Church, we are only in combat against the unhuman injustice, which we are receiving from the Latin rite bishops of the United States.

We are truly martyrs in these matters. We love God, we wish to serve Him, far away from our Fatherland, where we wish to find a new home. That is what we Greek Rite Catholic Rusins want to be throughout the world. We do not believe, nor think the thoughts - that the Catholic Church wishes to be our enemy our persecutor. But, it is a sorrowful state and fate, which practically forces us to think in such a way, because the "EA SEMPER" Bulla of June 14, 1907. did not bring relief to us in our struggle, instead it increased our unfortunate circumstances. To the present day we had as our enemy one or another bishop, in whose territory we were laboring, but at present, they are all our enemies. According to the "EA SEMPER" Bulla, a priest can have a parish only if he is a celibate. Until the present day married clergy had parishes but from now on, NO. Until now one bishop accepted us, and at present three bishops do that - i.e. one releases us of our duty the other one sends us away and the third one accepts us, and finally they will discharge and banish us. Up to date our Sacra-

ments were valid, but from now on, not all. The EA SEMPER "Bulla" forbids us to Confirm validly.

Until the present day we could have gotten priests or seminarians from Europe, to help us in our work. From now on our seminarians to be ordained are to be educated in Latin rite seminaries, because we do not have our own. What does all this mean? Let the people be without a priest, Sacraments. Up to the present day we could of gathered all the scattered Greek Rite Catholic faithful, and administer to them. At present we cannot open a mission church that is responsibility of those who do not care, nor have love - for our people, i.e. the Latin rite bishops of the United States.

Up to the present, the married clergy were accepted and married seminarians ordained in the United States. At present the married clergy have no place, only celibates. Let the souls get lost - or go to Schism, instead of letting the married clergy take care of their spiritual needs and keep them in the Catholic Faith.

What kind of a reasonable thought brought out this Bulla? The reason must have been to keep the Rusin clergy in a miserable state and let the people suffer? Was not the "EA SEMPER" Bulla given to favor the Latin rite bishops of the United States. In the whole world the Greek Rite Catholic clergy could live in understanding with the Latin rite clergy, only in the United States of America this is impossible. The Latin rite bishops and clergy do not want anything from us only our possessions. Why do they not let us live in peace, and worry about their own troubles, of which they have plenty.

Therefore if the Apostolic See's thoughts are directed directed towards some suffering subjects in the world, then it must be considered with the good of these subjects, and the "EA SEMPER" Bulla is doing the worst which is not sensible.

February 20, 1908. p.4.

II. The second point of view is that this Bulla restricted - us and is contrary to our Greek Rite Catholic Rite and PRIVILEGES, which rite obtained for itself through a continuous 35 years practice in the United States of America, the Bulla is forbidding full rights; From one side it defends the rite and from the others side is destroying it.

If anyone reads the "EA SEMPER" Bulla March 4, 1907 to our - Greek Rite Bishop, he must be convinced, that the Apostolic See is attempting with a great patience to take over the Greek Rite Catholic Rusins. At the end of the Bulla, nominating a bishop for the United States of America, are the following words: "With our Apostolic care ..... we are appointing you a bishop, also keeping in mind the present situation, we appoint you a Greek Rite Catholic - Bishop for the United States of America, ..... to uphold, defend the RITE'S inviolability."

The "EA SEMPER" Bulla says clearly, that with the opinion we decided to appoint a bishop, who is vested with the necessary power, to uphold and defend the Greek Rite in the missionary territory.

Since the ancient times in the Greek Rite Catholic Church - throughout the whole world the clergy administered the Sacrament of Confirmation, according the prescribed form, right after Baptism. Therefore by what reason is the "EA SEMPER" Bulla forbidding

the Greek Rite clergy to Confirm. It says clearly in the 14th ar-  
tical, such Confirmation in the United States of America is inva-  
lid; but beyond the United States of America Confirmation is valid.  
This claims that the validity of the Sacrament depends on the -  
territory.

For the past 35 years the Sacrament of Confirmation was admi-  
nistered in the United States of America a practice which gives us  
the right to administer the Sacrament of Confirmation. The usage -  
of administering the Sacrament of Confirmation, by the Greek Rite  
Catholic priest is so deeply rooted in the hearts of our Greek Ri-  
te Catholic Rusins, that it is a must.

All the RUSIN EUCHOLOGIONS, Typiks, Pastoral Letters prescribe  
it. If the practice is changed, history would have to be changed  
concerning Confirmation. Secondly, not one of the Greek Rite Ca-  
tholic Fathers would even dare to think that the priest cannot ad-  
minister the Sacrament of Confirmation to an infant after Baptism.  
No faithful of the Greek Rite would dare leave the church with-  
out having the infant Confirmed. If the priest would be adamant -  
in not Confirming the child, they would go to the Orthodox priest,  
who has the right to Confirm and from whom no one is taking away  
this right. The faithfuls inner conviction, feeling, is that the  
Sacrament of Baptism and Confirmation are unseparable in the Greek  
Rite. If the priest would dare to separate the two Sacraments, -  
the people would name him a destroyer of the rite and would ask  
him to leave the parish. Not wishing to have an ignorant priest ,  
who does not know his rite in their parish.

If the clergy would administer only the Sacrament of Baptism  
leaving out Confirmation, all the people would rather go to -  
schism leaving the priest and bishop without a flock. All our Ru-  
sin people are aware that in the Latin rite the bishop administers  
the Sacrament of Confirmation, but they also know that in the -  
Greek rite every priest is an extra ordinary administrator of Con-  
firmation by privilege and continuous usage .

If some one would dare to separate this immemorable usage, -  
usage of Baptism and Confirmation, our opinion is that such rea-  
soning would conflict with the Greek Rite Ritual. The "EA SEMPER"  
Bulla is contrary to the Eastern rite usage. In the United States  
of America this usage has been practiced for the past 35 years con-  
tinually; this usage gives us the right to oppose the Bulla. Every  
priest administering the Sacrament of Confirmation according  
Greek Rite's form and ceremony is acting contrary to the decrees  
of : POPE LEO X., Clement VII, Paul V., Urban VII., Benedict XIV, -  
etc. To refuse the administration of Confirmation to a Greek Rite  
priest according the ritual used by the Rusins, would also be con-  
trary to our privileges.

It is necessary to protect and guard the form, in which it was  
developed as much as possible. This is a rational right of think-  
ing. The Holy See praiseworthy reveals its wish and request that  
the Greek Rite clergy and faithful in the United States of America  
STRICTLY keep the ritual. Rational reasoning of the "EA SEMPER" -  
Bulla set an introduction to destroy our Greek Rite in a short ti-  
me, by constricting and opposing it.

The 22nd Article of the Bulla says: That the Rusin Greek Rite  
people who settled in the United States of America, are permitted  
to take up the Latin rite.

The 27th Article: forbids the Latin rite woman, to follow the husband in his rite, but, the Greek Rite Catholic Rusin woman may follow the Latin rite husband in his rite.

Marriages of a Latin rite man and woman, can be celebrated - ONLY in the Latin rite, by a Latin rite priest. A Greek rite Catholic Rusin man and a Latin rite woman's marriage could be performed by a Greek rite Catholic or Latin rite pastor. Art. 32.

Article 34 in the United States of America children born of a Latin rite father and a Greek Rite Catholic Rusin mother are to be Baptized in the Latin rite, the child is to follow the fathers rite, if the father is of the Latin rite. If the father is of the Greek Rite and the mother of the Latin Rite, it is permitted to baptize the child in the Latin Rite. (All this is done for the sake of Christ and salvation of souls. No doubt this is the Apostolic Sees solicitude which they to accept with affection and obedience.).

Who cannot see in the decision of the Apostolic See, evil in the composition of the "Ea SEMPER" Bulla composed by man, a will to destroy our Greek Rite and the annihilation of the living faithful. It is clearly expressed. What a sorrow and bitterness overwhelms our hearts, when we read what the Holy See requests, that we MUST STRICTLY DEFEND THE GREEK RITE and at the same time oppress, belittles, tears it apart and considers it to be the lowest.

Who is not aware of these deeds ? The strict protection of the Greek Rite by the Holy See giving the Greek Rite people and bishop the "EA SEMPER" Bulla.

Decision in Articles 22,32,34, conflicts with itself. This Bulla must be revoked or totally changed.

Article 3. This Bulla does not consider us Greek Rite Catholics of the United States of America, as children of the Universal Catholic Church, to which we have all the rights to request and not forced to accept the injustice.

According the spirit of our Lord Jesus Christ, the beauty of the Catholic Church is, that it embraces all nationals with love and good will. The beauty of the Catholic Church is revealed in its different rites and one in Faith

The Holy Spirit descended upon the Apostles, gave them power to speak in different languages, as a sign, that different nationals are invited into the Catholic Church. David the prophet says: "All tongues glorify God, glorifying him all people". Therefore - all the languages are blessed by the Holy Spirit for the greater glory of God. Different languages are the foundation of different nationals, who with their morals, customs form different rites.

The Greek Rite Catholic Church in its religious teaching is united with the Universal Catholic Church, in which the Old Slovanic language is used.

The Catholic Church accepted them as her children and strengthened them in their rite and privileges. We do not think that it is a sin, that Almighty God created the Slovanic race, thanks to Christ our Lord, Who called us to Himself, giving us power to glorify God in our SLOVANIC language. If the Catholic Church accepted us according the will of Christ in its totality, then we have the right to live. God created the SLOVANIC people, who have a special rite, which is recognized by the Church, we love our language and rite. Therefore no one has the right to deprive us of

what is dear to our hearts and souls.

Whereever we would be, we are free to glorify God in our Slovanic language and be called the children of the Holy Mother Catholic Church, with our customs of the Greek Rite. This clearly - emphasized by the word CATHOLIC, UNIVERSAL CHURCH, which means - that throughout the world we are Catholics.

The "EA SEMPER" Bulla clearly demonstrates to the whole world that this, the word CATHOLIC, does not belong to us. In the whole world all have a place, only the Greek Rite Catholic Rusins do not. We insist and believe that in all places of the world, we have a place especially when we are not only a few, but, over five hundred thousand Greek Rite Catholic Rusin people live, having their, clergy and bishops. We would like to know, by what reason the name Catholic is denied of us and by which other language can we use that name inside our boundaries. Here too, it can be seen that the Greek Rite Catholic Rusins are put to a certain place, from where they cannot leave without losing their privileges and the name Catholic. Whereas the other rites of the Catholic Church may live without restraint.

It seems that the Holy See to favor the Latin rite with the "EA SEMPER" Bulla judged and resolved, that the Greek Rite Catholic Rusins are not permitted to live in the United States, ONLY if they are deprived of their rights, rite and privileges. Our opinion is that the 500,000 Greek Rite Catholic Rusin people demand the right to live in the United States of America, with its rite and privileges. We are here in the United States for the past 35 years with the same rite and will not permit anyone to take away from us the right to praise God under the name Greek Rite Catholic.

The "EA SEMPER" Bulla is contradicting all the above therefore the name "KATHOLIKOS" for us Greek Rite Catholics is useless, and we ought not to use it. We, the Greek Rite Catholic clergy and - faithful, firmly hold on to the right of name "KATHOLIKOS". We will not give up the name of our own will, nor lose it. We are requesting and answer from the Holy See, as to what kind of a name will - Rome give us Greek Rite Catholics in the Church. We belong to the same group as those brothers and sisters of ours, in Austria Hungary.

Article 4. The "EA SEMPER" Bulla gives an opportunity to five hundred thousand Greek Rite Catholic Rusin faithful to go to schism. In such a sinful manner the Bulla serves the Church; to destroy so many of her children.

At the time of the arrival of a bishop to the United States - of America for the Greek Rite Catholics, all the clergy were so touched, that they did not know how to thank God and the Holy See for the good will towards them by appointing a bishop.

At the time it seemed as if all the troubles, misunderstandings breaks among the clergy and people, also the Latin rite bishops - came to blows with the appointment of the bishop.

The Schismatics were trembling from fear, that the Schism will falter. They informed the Russia Synod about their plight pleading for financial help to support their missionaries and to retain the stolen Catholics. All this lasted for a short time. When the "EA SEMPER" Bulla was published, at that moment everything changed. The people read in the newspapers about the humiliations

threatning of the priests, that, if they do not accept the Bulla, they will be releaved of their pastoral duty. Yes, we saw the humiliation, which we hardly could believe, given ud by the Holy See our loving Mother in such a Bulla.

The Schismatics began to print in their newspapers the "EA SEMPER" Bulla explaining it from every side according to their method, and spreading the newspapers among the Greek Rite Catholics. Even the Catholic newspapers were publicizing the sorrowful plight of the Greek Rite Catholics, adding their remarks the threatning danger of the Bulla. The newspapers were sympatizing with us Greek Rite Catholics, expressing their regret against the Bulla.

The consequence was, that the enthusiastic joy of the people for their bishop, changed. They began to go to Schism, according to the signs it seemed possible that all the people will embrace Schism. No power, no persuasion, no bishop is able to deter them from the unfairness, unjustification of the "EA SEMPER" Bulla and the disgrace of our Greek Rite, clergy and the Rusin people.

From that moment we stopped beleiving that the Catholic Church is the loving Mother of all her children and that the spirit of Christ is reigning over it, in our despair. The Church gave convenience to human affection, to some of her children and became the step-mother to some of her children. We are still praying to God saying? Christ left 99 sheep and went looking for the lost sheep.

Our Christian soul is so dear to God, that according to the teaching of Christ, for one souls salvation, he took upon Himself death upon the cross. If the Catholic Mother Church made the spirit of Christ her own, then it cannot do this, and not for one soul, but for 500,000. This is the case in concern. The "EA SEMPER" Bulla gives an opportunity for so many souls to turn to Schism, who are aware, that the Holy Mother Church despise the poor, humiliate them unjustly, deter them as prodigal children as if there be no place for them in the Catholic Church of Christ. The Schismatics in turn are streching their arms to embrace them promissing them to keep all their customs, rights, laws and privileges, which they had when a Union was made with the Catholic Church of Rome. Furthermore, they will give them financial help to churches, cemeteries, schools and support the clergy. They are showing a motherly love towards us as a natural mother would do

We Greek Rite Catholic Rusins up to the present day had no request or demand from our Mother Church. On the contrary, we with the other Catholics gave our share in charity to her, and even supported the different institutions of hers in the United States. In return we received humiliation and persecution from her.

Our people well understand the situation, so do we the clergy. We raise our voices before God exclaiming, that this Bulla "EA SEMPER" is a horrible instrument to destroy 500,000 Greek Rite Catholic Rusin children, who realized the injustice done to them, by the Church. These Greek Rite Catholic Rusins, would rather go to Schism than to accept the "EA SEMPER" Bulla.

Article 5. This Bulla humiliates our bishop and does not even consider him to be a bishop and with him humiliates our Church. With this act our people are being taught, not to respect a bishop his dignity, nor to respect the Church, which is very harmful and



and clear. According the "EA SEMPER" Bulla our bishop has no authority. He is a helpless instrument in the Latin rite bishops jurisdiction, which office the lowest ranking priest can exercise. Therefore such a bishop has no respect, honor from the people. This is a monstrosity. We are not used to such bishops, i.e., bishops who have no authority or jurisdiction, as whom Rome sent to us to destroy our rite and Church.

We are suprised, that the Holy See could permit to our Bishop, who is subjected directly to the Holy See, not to have jurisdiction. Some priests in the United States have more jurisdiction than he. We wish it to be known that we the clergy and faithful Greek - Rite Catholics, do not want to be subjects of the Latin rite Bishop, only to our own.

The "EA SEMPER" Bulla humiliated our bishop and our faithful simply to satisfy the requests of the Latin Rite Bishops of the United States of America. The council of the "EA SEMPER" Bulla is so injuring, unhealthy to the thousand years set rights of theirs.

Art. 6. This article scandalized the whole East, giving the thought, that the Holy See is not the Mother of all united Churches, only to the chosen ones, who are rich and she dispises the poor. Such an act is not according the spirit of Christ.

The Easterners are growing in the United States of America , even if they will not be in the majority, but they will be equal with the Westerners. There is hope to convert the Dissident Easterners and heretics to the Catholic Church, that would enlarge the Eastern Church. In the East where the Dissidents are in majority, there too is hope for conversion. But the "EA SEMPER" Bulla scandalized the Easterners throughout the whole world. They are complaining that the Roman Church is against the Eastern Church - as against an enemy. The situation of the Greek Rite Catholic Church in the United States of America is a proof of it. This is a proof that the Apostolic See is not truthful in her politics concerning the Eastern Churches customs, privileges. The poor nations even if they are loyal, but poor, they are dispised by Rome.

The Greek Rite Catholic Rusin people are poor people, but with the help of God they are hopeing that soon they will be recognized. What brought this fate to the Rusins, the "EA SEMPER" Bulla.

We the undersigned clergy recommend the following to solve the problems.

a) Give our Bishop full jurisdiction in the United States of America and if that is impossible then establish a Greek Rite Catholic Eparchy for them in Philadelphia, Pa., to which Eparchy all the Greek Rite Catholics would belong.

b) Abrogate the following Articles: 3,5,11,13,14,16,17,22, 23, 28, 29, 30, 31, 36-

c) Change also the following Articles: 1,2.

1. The appointment of the Greek Rite Catholic Bishop, be not reserved to the Holy Apostolic See, but to the clergy. The selected one is to be at least five years in the United States of America.

2. The Greek Rite Catholic Rusin Bishop be subjected directly to the Holy See and the Apostolic Delegate in Washington, D.C. , having full episcopal jurisdiction.

3. Omit in the 10th Article the following: that only celibate clergy may receive Holy Orders in the United States.

4. Article 4. The churches and their property is to be deed-

ed in trust of the Greek Rite Catholic Bishop.

5. Article 12. Omit celibate or widower.

6. Article 20. The stole fees to be set by the Greek Rite - Catholic Bishop.

7. Article 25. .... up to the words "They know", omit.

8. Article 25. .... ,but both remain by their rite untill death.

9. Article 3. .... the infant boys follow the fathers rite and the girls the mothers rite in the United States of America.

10. Article 32. Marriage to be celebrated by the waman's pastor.

11. Article 35. ... the boys follow the fathers and the girls the mothers religicn and vice versa.

The Holy See approve a bishop for the Uhro-Rusins, who will - not make intrigues among the clergy, people and the Disidents.

The Apostolic See is to notify the Apostolic Delegate in Washington,D.C., that the "EA SEMPER" Bulla is invalid until newer instructions. This is requested on account of the great danger - that the people will go to Schism rather than to accept the " EA SEMPER" Bulla. We the clergy beside the mentioned reasons concerning the "EA SEMPER" Bulla; we may add, that if the people will go to Schism, then it will be Rome's obligation to support the clergy.

If some time our reasoning and rights be set aside, we want - the right to keep the name "CATHOLIC".

Presenting our protest to Your Holiness, with a firm belief - that our petition will be NOT refused, but considered in good faith and feeling, we place our gasping wounds at the feet of Your Holiness.

Your Holinesses obedient sons :

Emil Mihaly, Pleasant City,O.	Anthony Mhley, Lindsey,Pa.	
Michael Biszaha, Donora,Pa.	Emil Seregelyi, Charleroi,Pa.	
Alexius Medvecky, Youngstown,O.	Julius Pasztelyi, Monessen,Pa	
Bart. Tutkovics, Butler,Pa	Nicholas Ivanchuk, Ambridge,Pa *	
Joseph Hanulya, Allegheny,Pa.	Peter Lucenko, McKees Rocks,Pa *	
* Nicholas Ivancuk,McKeesport,Pa	Nicholas Stefanovic,Pittsburgh,Pa *	
Roman Volinec, South Fork,Pa.	Michael Balogh, Pittsburgh,Pa	
* Nicholas Pidhorecky,FickvillePa.	Julius Orosz, Homestead,Pa.	
Alexius Holozsnyay,Homestead,Pa	John Szabo, Plymouth, Pa.	
Ivan Hrabar, Dickson City,Pa.	Myron Danilovic, Ford City,Pa. *	
John Szabo , Berwick ,Pa.	Basil Hrivnak, Syracuse,N.Y. *	
* T. Dwulit, Granville,N.Y.	Alexius Pelensky, Newark,N.J. *	
* Basil Hrivnak, Ambridge,Pa	Elias Gojdics, Bridgeport, Conn.	
Ireneua Janiczky, Passaic,N.J.	Vlad. Voljansky, Manchester,N.H.*	
Valentine Gorzo, Bridgeport,Conn	Peter Poniatisin, Ramey,Pa. *	
* Joseph Caplinsky, New York,N.Y.	Eugene Homicsko ,Passaic.N.J.	
Peter Keselyak, Brooklyn,N.Y.	Victor Mirossay, Yonkers,N.Y.	
Gabriel Csopey,PerthAmboy,N.J.	Theodore Chorny, Hawk Run,Pa. *	
Thomas Szabo, Bayonne,N.J.	Alexius Ulicky, N.Y. N.Y. *	
* Demetrius Dobrotvor,Yonkers,N.Y	Vlad. Stech, Deslonge, Mo. *	
* Nicholas Strutinsky,Chicago,Ill.	Alexius Humecky, Jersey City,N.J.*	
Andrew Kaminsky,Elizabeth,N.J.	Ivan Fekula, Troy,N.Y. *	
* John Dorozinsky,Buffalo,N.Y	Roman Zalitac, New Britain,Conn.*	
* Stephen Makar, Ansonia, Conn.	Nicholas Molcsanyi,Freeland,Pa	
Emil Artimovics, St.Clair,Pa.	Emil Kubek, Mahanoy City,Pa.	
* Ivan Konstankevic,Shamoken,Pa	Paul Sembratovic, Mt.Carmel,Pa *	

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|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <ul style="list-style-type: none"> <li>* Ivan Velehorsky, Minersville, Pa</li> <li>Nicholas Martyak, Hazleton, Pa</li> <li>Orestes Zloczky, Lansford, Pa</li> <li>Alexius Dudinsky, Toronto, O.</li> <li>Eugene Petrasovics, Braddock, Pa.</li> <li>Stephen Gulovics, Bradenville, Pa</li> <li>Basil Volosin, Windber, Pa.</li> <li>Alexius Vajda, Marble Head, O.</li> <li>John Korotnoky, Phila. Pa.</li> <li>Emil Burik, Cleveland, O.</li> <li>* Emil Bartos, Phila. Pa.</li> <li>Michael Mitro, Old Forge, Pa.</li> </ul> | <ul style="list-style-type: none"> <li>Teofan Obuskevic, Olyphant, Pa.*</li> <li>Stephen Polyansky, Allentown, Pa</li> <li>Nestor Voljansky, Buffalo, N.Y.*</li> <li>Paul Staurovsky, Trauger, Pa.</li> <li>Nicholas Szabados, Johnstown, Pa.</li> <li>John Lukacs, Cleveland, C.</li> <li>George Cmajlo, Carnegie, Pa. *</li> <li>Victor Kovalicky, Barnesboro, Pa</li> <li>Vlad. Petrovsky, N.Y.N.Y. *</li> <li>Michael Lisak, Olyphant, Pa *</li> <li>Theodore Ladomersky, Jessup, Pa</li> </ul> |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

Four did not sign.

Galicians: \* Uhro-Rusins:

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## MINUTES OF THE CLERGY MEETING IN PITTSBURGH, PA. 1910

The clergy meeting was held in pittsburgh, Pa., May 18, 1910 to organize a Mission Circle.

The following were present: Fr.s Valentine Gorzo, Ireneus Matyaczko, Sylvester Lupis, Nestor Volensky, Joseph Hanulya, Victor Kovaliczky and Orestes Csornyak.

Fr. Valantine Gorzo in his introduction, described the pitiful situation of our Church, where the order is terrible and unfortunate dissention is growing. This must stop in the following manner: that all the clergy, who have in their hearts the future of the Church and the Rusin People in the United States. We must get down to work and enlighten the forgotten Rusin people of Hungary who are disturbed. I also wish to announce to you, that at my request the following Fr.s Eugene Petrasovics, Emil Mihaly, - Elias Gojdics, Michael Balogh, Valentine Balogh, Michael Biszaha, John Lukacs, Alexius Novak and Nicholas Duda united with us and approve the resolutions of the meeting.

Hopeing that this action will not be without success, therefor it is necessary to appoint a Chairman and a Secretary.

Fr. Valentine Gorzo elected as Chairman, Fr. Orestes Csornyak recording secretary and Ireneus Matyaczko treasurer.

The consultation began, the result was that the "Mission" Circle meet monthly, talk over the church and national matters to have order

The following program will be:

1. Publicly announce loyalty to the bishop.
2. Keep the faithful in their ancestors religion, i.e. in the Greek Rite Catholic religion and in love of their rite.
3. Continually publicize the indignation about the issue of the "EA SEMPER" Bulla, work with all your strenght, that the mentioned Bulla, which is desasterous and unmercifully trampling down our rite and discipline of the East, not to be brought to life.
4. Continually enlighten the faithful, lead them in truth, what are they to do concerning the Church and national affairs - and how to progress.

Include, to decide the name of our heritage. We are to be named "RUSINS".

The name of the newspaper to be " R U S I N ".

Given at Pittsburgh, Pa., May 18, 1910.

Fr. Orestes Csornyak, Secretary

## FATHER CORNELIUS LAURISIN IS RECALLED TO THE OLD-COUNTRY

"RUSIN" May 5, 1910.

The Bishop of Munkacs Eparchy, No 3568, May 31, 1910 gave out - an order that Fr. Cornelius Laurisin of Trenton, N.J., to return at once to the Old-country. Bishop Julius Firczak gave the order, he was ordered to do so by the Congregation of Propaganda of Faith - May 25, 1910. No. 28,024.

It is a very important matter. We must stop and think this matter over. Why and what is the reason for giving this strict order ?

## " E A S E M P E R "

"Rusin" July 21, 1910.p.3.

The "EA SEMPER" is truly the "EA SEMPER": ALWAYS THE SAME" .

Do not think that the "EA SEMPER" Bulla is something new. No. It is an old Bulla, only it is written more carefully.

The first Bulla appeared, when the first Greek Rite Catholic priest Fr. John Voljansky was excommunicated, because he was married. He was recalled by the Metropolitan of Lvov, who replaced him with Fr. Constantine Andruchovic a celibate (Kalendar A.R.V. , 1906.p.150.)

The second Bulla was given October 1, 1890.

The Third Bulla was given April 12, 1894.

The Fourth Bulla was given October 1, 1904

the Fifth Bulla was given June 14, 1907, the "EA SEMPER".

The contents of these Bullas are the same, I.E., that a married priest has no place in the United States of America; Secondly that the Greek Rite Catholic Rusin may follow the Latin rite. All are under the jurisdiction of the Latin rite bishops, if they deem it beneficial, they may appoint a Rusin or Latin as a Vicar.

The goal of this Bulla was to bring uniformity, i.e., take over the Greek Rite Catholics into the Latin rite.

The same is happening at present; One returns to the Oldcountry, the other one is recalled and the third one goes to Schism.

In general the Bullas were given. The first one was not fulfilled, therefore it was necessary to have the second, third - fourth and fifth, because not one of them was accepted, therefore they did not last.

In general the Bullas did not last, because the clergy and the faithful opposed them with one spirit. That some parts of the Bulla were carried out, the reason was our weakness.

When the Lvov Metropolitan received an order to recall Fr. J. Voljansky from the United States of America, only because he was a married man, this was the time to destroy the Irish bishops intrigues, and reply to the Congregation of Faith. That they stand fast by their married clergy, whom they will not recall, nor replace them.

When the Presov bishop recalled Fr. Alexius Toth, because he was protecting his Church and spoke harshly with the St. Paul Latin rite bishop, was it not his obligation to defend his priest and stand by him resolutely, firmly ? No.

Both of them were obedient and fulfilled the orders. One of recalled returned home, the other on account of moral obligation at home could not return, instead went into Schism.

What happened with the "EA SEMPER" Bulla ? The same as it happened with the preceeding Bullas.

They were not promulgated nor upheld. If some upheld the "EA SEMPER" Bulla favoring the Irish bishops, that does not mean that the "EA SEMPER" Bulla was upheld. The reason for this was our misunderstanding and our weakness.

If the Old-country bishops would of bravely protested against the Bullas, if in the United States the clergy and faithful would protested in unity, then we would not fear the Bullas.

What do we notice at present ? We are aware that all the Galician bishops protested, but, we did not hear that the Uhro-Rusin bishops fulfilled their obligation

Was it not their obligation, their faithful, their Church was in concern. Didn't they have the same obligation as the Galician - bishops ?

What kind of harmony unity do we have in the United States ?

We are aware that only 15 priests did not sign the protest against the "EA SEMPER" Bulla.

TO HIS HOLINESS, SUPREME PONTIFF  
POPE PIUS X.

A.R.V. August 31, 1911

Your Holiness:

We the undersigned Catholic priests of the Greek Rite natives of Hungary and Austria, Galicia, presently doing missionary work in the United States of America, proclaim ourselves devoted and obedient children of the Holy See.

The very sad condition which exist within the Greek Rite Catholic Church since the arrival of Bishop Soter Ortynsky to the United States of America. The hatred and division among our Greek Rite Catholic Rusin people, and the imminent ruin of our Church compell us, the undersigned Catholic clergy of the Greek Rite, to present ourselves and our humble petition to Your Holiness expressing our great sorrow.

Holy Father: It is over 30 years since the Greek Rite Catholic parish was organized in the United States. Great efforts had to be made in order to organize our people. Great sacrifices were necessary, just to preserve our people in the Catholic faith and from the moral ruin. The missionaries, who came here from Hungary and Austria, Galicia, have sacrificed their lives and submitted themselves to great privations. They have labored with great success, that at present time we have over 200 churches, many schools, rectories and cemeteries, all acquired with the contribution of our faithful. Should all this go to waste ?

We hoped that with the arrival of Bishop Soter Ortynsky the efforts of the clergy would have more success and that the bishop would become a loving Father to us, and our leader in the struggle against the enemies of the Catholic Church. But, to our regret everything has gone contrary to our expectations.

At the beginning only the Greek Rite Catholic clergy, natives of Hungary had reason to complain against Bishop Soter Ortynsky, while the natives of Galicia had taken a waiting stand. But, by now we are certain that the activity of Bishop Soter Ortynsky is ruining our Church and our people. Therefore, now all the Greek Rite Catholics, natives of both Hungary and Galicia, are united in order to take this common action.

To prove, that our accusations are not unfounded and that everything said here is only the truth, we confirm it with our oath taken before a Catholic priest, who was explicitly explicitly delegated for this purpose by Michael J. Hoban, Bishop of Scranton, Pa

The following charges are made by various Greek Rite Catholic clergy under oath, as it was stated above. Here we present to Your Holiness the charges:

1. Bishop Soter Ortynsky openly disregards proper ecclesiastical authority. In the presence of several persons, he had harsh-

ly criticized Roman dignitaries and stated that Rome was indeed a Sodom and Gomorrha, the Supreme Pontiff being the only honest person in the entire city.

2. By his unbecoming conduct Bishop Soter Ortynsky undermines the authority of the episcopal office, as well as the interests of religion, nationality and Catholicism.

3. Bishop Soter Ortynsky instead of uniting the minds of the people, is dividing them into political factions and accordingly forms certain factions of his flock. Everyone who belongs to his political faction is "persona grata" and considered him as Catholic, while his opponents are "Persona non grata" and named - Schismatics.

4. Bishop Soter Ortynsky uses his authority (jurisdiction) - received from Latin rite Ordinaries to deceive our people and the Catholic Church. Instigated by political factions, he divides various parishes without having the approval of the local Ordinaries as e.g. in Edwardsville, Wilkes Barre, Scranton, Hazleton, Perth Amboy, Newark, Monessen, Johnstown, Latrobe, McAdoo, Cleveland, - - Youngstown, Passaic, Minersville and Chicago. The people divided into factions, are demoralized, fighting, involved in lawsuits. In some instances there were fist fights and the shedding of blood, as happened in New Britain, Conn. Since anarchy prevails among the people, the Church cannot fulfill her mission.

5. Bishop Soter Ortynsky is using his authority to breakup even the committees, which are composed entirely of the Greek Rite Catholic faithful coming from Hungary. The clergy coming from Hungary are persecuted, unjustly denied jurisdiction and suspended without any reason or recourse. He publishes the names of those priests who have received the jurisdiction from local Ordinaries in his "DUSPASTYR" paper, accusing them of exercising their ministry without jurisdiction, declaring them suspended and independent.

6. By his imprudent actions he destroys Fraternal Societies. This has a bad influence on the religious life of the people and causes a great loss to the Church. On account of the imprudent action of Bishop Soter Ortynsky more than 25,000 people have become Schismatic since his arrival. This statement was made by the Schismatic Bishop Platon, and we can say, that it is a fact. A considerable number of the people in Philadelphia, Pa., Mt. Carmel, Berwick, Passaic, Jersey City, Conemaugh, Masontown, Arcadia, Brooklyn, St. Louis, Desloge, Carnegie, Westbury, Van Socket, Brookside, Chicago, Minersville, Janette, Newark and Coaldale, passed to schism. Now how great a damage can be expected in the homes of the faithful, who have gone into schism and then return to their native land.

7. The American bishops are well acquainted with these deplorable circumstances and they are doing all in their power to prevent defections, trying to guard our Church from the threatening ruin. What is more, there are many violations of Church law which certainly has a bad reflection on the body of the Church.

8. To impress Rome by his constant activity and to make believe that he has a great majority of the clergy on his side Bishop Soter Ortynsky ordains and receives into the Church many persons without necessary education and what is still worst, men of bad reputation.

Bishop Soter Ortynsky ordained a certain Delianis, member of the Latin rite, Lithuanian by nationality. He was ordained "sub conditione" at the Greek Rite Catholic Cathedral Church in Philadelphia, Pa. This man after ordination celebrated the Liturgy according to the Latin rite vested in Greek rite vestments. Later he was presented to Archbishop Glenon of St. Louis as a private secretary of Bishop Soter Ortynsky under the name of Victor Daucat. This was done by Bishop Soter Ortynsky. The very same Delianis is known to the local bishops as a forger of public documents, imposter, unbelieving socialist, having been arrested several times for posing as a Catholic priest, before his ordination.

Bishop Soter Ortynsky accepted as a priest Fr. Valentine Balogh who left his native Eparchy of Munkacs without dimissorial Letters and consequently was removed from the list of the clergy of said Eparchy.

Among the clergy Bishop Soter Ortynsky accepted a certain Jason Kovacs, who escaped from Hungary without the permission of his Superior. In the same manner he accepted Fr. Sylvester Lupis who came to America to collect funds for his monastery. (Both O.S.B.M men.).

He accepted also Fr. Michael Korba, who arrived here without the permission of his Ordinary, the Bishop of Eperjes.

9. The deeds to the Cathedral, residence, orphanage and seminary lots are under Bishop Soter Ortynsky's name as a private person and not under the title of the Greek Rite Catholic Diocese.

10. Bishop Soter Ortynsky has made collections and received various donations for the Cathedral and seminary as well as for other Eparchial projects, but has failed to give an account of these donations.

11. Bishop Soter Ortynsky jeopardizing his dignity owning a religious store and a Savings Bank for the workers, especially forcing the young people to deposit their money in his bank.

12. He charges \$25.00 - 100.00 for matrimonial dispensations in majority of cases these dispensations are granted without any canonical reasons, therefore they are invalid. He grants permission to priests to binate even on week days.

13. Bishop Soter Ortynsky calls church committees, parish and people whose property is not under his name, all kinds of names as, devils, devil's church, and the people Schismatics and their priests Independents.

14. Bishop Soter Ortynsky treats his clergy and people very harshly, publicly attacking them in newspapers and his sermons. He even attacks the Catholic bishops of both rites, uses a language which is unbecoming for a bishop, sending the people to the devil, hell etc. Such expressions used by him cause scandal to all concerned.

15. Bishop Soter Ortynsky makes others responsible for his own failures and conveniently pretends to forget what he has said.

16. Bishop Soter Ortynsky notified the publishers, i.e., the Editors of the Catholic Clergy Directory in the United States, Wiltzen & Co. to leave out the names of those Greek Rite Catholic priests who are not subjected to him. Only by vigorous intervention of the Latin Rite Ordinaries the names of Greek Rite Catholic priests who received jurisdiction from said Ordinaries were printed.



Michael Jackovics  
Scranton, Pa  
John Korotnoky  
Scranton, Pa.  
Nicholas Csopey  
Wilkes Barre, Pa.  
Leo Lewicky  
Shenandoah, Pa  
Nichols Martyak  
Hazleton, Pa.  
Victor Suba  
Hazleton, Pa  
Gabriel Martyak  
Lansford, Pa.  
Demetrius Chomiak  
Simpson, Pa.  
Basil Hrivnak  
Butler Pa.  
Paul Ruttkay  
Monessen, Pa  
Nicholas Szabados  
Johnstown, Pa  
Michael Balogh  
Monangahale, Pa.  
Arnold Suba  
Braddock, Pa.  
Stephen Polyansky  
Windber, Pa.  
Alexander Kossey  
Donora Pa.  
Myron Danilovic  
Latrobe, Pa  
Joseph Kovalcsik  
Homestead, Pa.  
Michael Andrejkovics  
McKees Rocks, Pa.  
Alexander Dzubay  
Leisering, Pa.  
Nicholas Sztecovics  
New Salem, Pa.  
John Danilovics  
S. Sharon, Pa

Alexius Medvecky  
Youngstown, Ohio  
Eugene Homicsko  
Duquesne, Pa  
Stephen Gulovics  
Uniontown, Pa.  
Anthomy Mhley  
Lindsay, Pa  
Gregory Kulcicky  
McKeesport, Pa.  
Emil Burik  
Bradenville, Pa.  
Alexius Holozsnyay  
Homestead, Pa'  
Emil Artimovics  
Charleroi, Pa.  
Constantine Roskovics  
Brownswille, Pa  
Myron Volkay  
Taylor , Pa.  
Theodore Ladomersky  
Jessup, Pa.  
Emil Kubek  
Mahanoy City, Pa.  
Bart. Tutkovics  
Freeland, Pa.  
Cornelius Gribosky  
St. Clair, Pa.  
Gabriel Csopey  
Perth Amboy, N.J.  
Cornelius Laurisin  
Trenton, N.J.  
Thomas Szabo  
Bayonne, N.J.  
Ireneus Janiczky  
Passaic, N.J.  
John Hrabar  
New Britain, Conn.  
Basil Berecz  
Gary , Indiana  
Peter Lucecko  
Ramey, Pa.

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APOSTOLIC DELEGATION  
UNITED STATES OF AMERICA

1811 Biltmore, Street  
Washington, D.C.

Pittsburgh Gazette Times  
May 27, 1912. p.6.

No 11467 d.

....

I am informed that on the 28th of May 1912, the laymen of the Greek Rite intend to hold meetings in the following places: Braddock, Pa., Wilkes Barre, Pa., and Perth Amboy, N.J. for the purpose of

adopting resolutions and directions, to the effect that Bishop Soter Ortynsky shall leave the United States of America at once and a new bishop be appointed

In face of such manner of acting, that totally subverts ecclesiastical discipline and attacks the prerogative of the Holy See to which alone it belongs to appoint or depose bishops. It is incumbent upon me to prohibit all Catholics of any rite whatsoever to be present at, or take part in any way in said meetings. Moreover the priests of either Greek or Latin rite are also prohibited "sub gravi" to attend or take part in said meetings.

John Bonzano  
Archbishop of Melitene  
Apostolic Delegate.

OUR PARISHIONERS THE LAYITY MET IN BRADDOCK, PA.

ARV. May 30, 1912. p.4.

We the representatives of parishes of the Pittsburgh, Pa. territory met in Braddock, Pa., May 22, 1912 in the name of the people and resolved the following:

1. We declare our loyalty, filial love to the Holy Roman See and the whole Church.

2. We hold on to the decisions, which were resolved at the General Congress of the Greek Rite Catholic Uhro-Rusin parishes in the United States of America, held January 11-12, 1910 in Johnstown, Pa. in hope that we Uhro-Rusins will get our own Uhro-Rusin Greek Rite Catholic Bishop. On the foundation of these reasons which are fearfully stated in the Minutes of this Congress and which Minutes were sent to the Holy Father, Pope of Rome, to the Propagation of Faith Congregation in Rome, the Hungarian Government, the Apostolic Delegate in Washington, D.C.

The meeting was held May 22, 1912, i.e. before the Apostolic Delegation forbade this meeting, information was sent to all the Diocesan Latin Rite Catholic Bishops, in whose diocese are Greek Rite Catholic parishes,.

3. At present we are humbly awaiting the firm reply to our Minutes and petition, which was resolved at Johnstown, Pa. Congress sent by the Executive Committee to the Congress. A petition was sent to the Holy Father.

4. We are aware that the activities of Bishop Soter Ortynsky are harmful to our Greek Rite Catholic Church and our people.

a) The activities of Bishop Soter Ortynsky cause us losses, because we had expensive Court Cases, into which Court Cases we were drawn by Bishop Soter Ortynsky.

b) On account of Bishop Soter Ortynsky many of our members are broken up into two, three groups.

c) On account of Bishop Soter Ortynskys activities the people are demoralized, unsatisfied, argue, fight daily. The consequence of these misunderstandings are, that the people are going into the Russian Schism, to be riden of Bishop Soter Ortynskys tyranny.

5. Bishop Soter Ortynsky has belittled, lowered and degraded our clergy in front of our and other peoples, by accepting into the Greek Rite Catholic Church priests without theological education, vagabunds, as long as they sided with him. We are used to

have educated, responsible, good characterized clergy..

6. We approve unanimously all the actions of the clergy who defend our Church against such unfortunate activities in our Church

7. We approve the support of those clergymen, who are persecuted by Bishop Soter Ortynsky and his party. We are extending our gratitude to them.

8. We dispise those priests, who for their personal good, vanity and titles betrayed and are destroying our Church.

9. We express our great sorrow upon such a fact, that Bishop Soter Ortynsky, on unfounded, false reasons, has asked the recall to the Old-country, the worthy priests, who worked earnestly for the Church in the United States, for the past 22 years. In the meantime the weak characterized, who did not do any good for the Church or people only evil, they are rewarded with advantages, elevated to Deanship, Vicar etc. ... The only reason is that they are - standing by the bishop and are harming the Church and people..

10. We plead with the "SOJEDINENIJE" to defend and support - the actions of parishes morally and materially as they done it in the past, to gain our goal, to receive our own bishop. To live in peace and understanding, to work without any hindrance against the good of the Church.

11. For the good of the Church lay aside the demoralization-among our people, rather petition the appointment of our bishop as soon as possible, a Greek Rite Catholic Rusin from Hungary. Do so as soon as possible, because it is very fearful even to think ,how cruel is Bishop Soter Ortynsky among our clergy and people. The reason for this cruel attitude are, that he is not successful in the United States with his dangerous politics. Our vacant parishes cannot get their own priest. All the parishes and the clergy who do - not wish to be subjected to his dangerous politics, spoiling their character, naming them Independents. Out of 72 Uhro-Rusin clergy - 50 are suspended at present. It is frieghtening even to think in what a turmoil is our Church in the United States of America.

We hereby declare, that Bishop Soter Ortynsky has no right to claim that our people are with him. If Bishop Ortynsky remains further on as a bishop of our people, such a choas exist, that it - could destroy the Church and the salvation of pius souls, who number 400,000 souls.

12. We declare that our parishes are so strong, that if we - receive a Greek Rite Catholic bishop from Hungary, he will be supported according his high office, will build a residence, cathedral, seminary etc. ...

13. We hereby declare that we are pleased with the actions of the Executive Committee of the Johnstown, Pa Congress, which was held by our parishes. We also ask them to continue their work in the name of our parishes, that we gain our goal, for which goal we are working hard for the past 5 years, to get our own Greek Rite Catholic bishop from Hungary. That is the only way we can expect order in our Church, otherwise there will be no order never.

14. We wish that these resolutions be sent by cablegram to the Holy Father, the Apostolic Delegate at Washington, D.C., the - Cardinal Archbishop of Baltimore, Md., to the Hungarian Gavernment.

The Executive Committee is authorized to work in our name.

All the above resolutions were unanimously accepted.

The cablegrams were prepared as follows:

"It is five years that the Uhro-Rusins are working and petitioning for a Greek Rite Catholic Bishop from Hungary, they are in an absolute majority of all the Greek Rite Catholics in the United States of America, numbering 400,000 souls. Having 80 well organized parishes. The church property is worth many millions of dollars. We wish to have a Greek Rite Catholic Bishop from Hungary instead of Bishop Soter Ortynsky, a request still not fulfilled.

Bishop Soter Ortynsky is revenging himself on the people and clergy. Out of 72 of our priests 50 are suspended by Bishop Soter Ortynsky, this causes a great disorder, choas misunderstanding, - threatening a great loss for our Church and people. On account of such reasons we in the territory of Pittsburgh, Pa., met March 22nd, 1912 in Braddock, Pa, where 118 representatives of 44 parishes were present.

We are humbly pleading and petitioning for intervention to save our people for Catholicity, that could happen if we receive our Greek Rite Catholic Bishop from Hungary.

The reasons are to be known from our correspondance with the Apostolic Delegate in Washington, D.C.

The above is with the approval of the parishes in the Pittsburgh, Pa. territory.

ARV. August 22, 1912

Meeting held in Wilkes Barre, Pa. and Perth Amboy, N.J.

In Wilkes Barre, Pa August 15, 1912 in Concordia Hall Washington Street represented 24 parishes with 67 representatives.

In Perth Amboy, N.J. August 17, 1912 in Washington Hall Fayette Street, 11 parishes represented by 29 representatives.

Both resolutions were the same as they were in Braddock, Pa.

If we take in consideration the circumstances, that at the Braddock, Pa. meeting were 44 parishes represented by 118 delegates. At Wilkes Barre, Pa. 24 parishes with 67 delegates. In Perth Amboy, N.J. 11 parishes with 29 delegates. In all three meetings 79 parishes with 214 delagates took place. This gives a clear picture - that practically all our Uhro-Rusin parishes backed up the action of the Uhro-Rusin people. It is certain, that under the leadership of Bishop Soter Ortynsky our Greek Rite Catholic Churches cannot exist. Furthermore the longer his leadership will last, the worst it will get, harming both religious and national life. We by all means wish to have our own bishop..

It is very important that our parishes on these meetings proved to the world, that, our people are not supporting Bishop Soter Ortynskys party, which is not telling the truth to mislead the Church authorities in their goal, to show our action useless, to better the position of Bishop Soter Ortynsky, which is contrary to the absolute majority, of our Rusin people and clergy, who do not wish to hear about Bishop Soter Ortynsky.

Finally the results of these meetings of our parishes gave - full satisfaction to the Executive Committee of the Johnstown, Pa. Congress. We will work hard and struggle in the interest of our - Church and people to conquer Bishop Soter Ortynsky and his Party, to receive our own Uhro-Rusin Greek Rite Catholic Bishop.

Paul Zsatkovics

COMPLAINT AGAINST CERTAIN FALSE AND SEDITIOUS ATTACKS MADE  
BY RECALCITRANT RUTHENIAN PRIESTS RESPECTING THEIR BISHOP.  
Pamphlet 1914. pp.1-14.

TO THEIR EMINENCES AND THE MOST REVEREND ARCHBISHOPS AND  
THE RIGHT REVEREND BISHOPS OF THE CATHOLIC CHURCH IN  
THE UNITED STATES.

Some time ago there appeared a printed pamphlet replete with scurrilous and disloyal attack upon the Right Reverend Soter S. Ortynsky, Ruthenian Greek Catholic Bishop of the United States. The pamphlet was signed by 48 Ruthenian Greek Rite Catholic priests, who claim to represent the entire Ruthenian Greek Rite Catholic clergy and people in the United States of America. The Pamphlet seems to have sent broadcast about last January, but bears the earlier date of August 31, 1911..

It violently attacked Bishop Soter Ortynsky, charging him with numerous and grave offenses, and had the professed object of securing his removal as Bishop. It was addressed to the Latin Prelates in America, and copies appear to have been sent to them and also to prominent American Catholic clergy and laity as well, as to high ecclesiastical dignitaries in Rome.

In order to give apparent weight to their charges the 48 subscribers took oath to the statement made before the Chancellor of the Latin Rite Diocese of Scranton, Pa., who is said in the pamphlet to have been delegated for that purpose by the Right Reverend Michael J. Hoban, Latin Rite Bishop of Scranton, Pa.

Inasmuch as the pamphlet is calculated to do serious harm to our Bishop and the Ruthenian Greek Rite Catholic Church at large and inasmuch as it reflects on the loyalty, character and dignity of the entire body of the Ruthenian Greek Rite Catholic clergy, we the undersigned Greek Catholic priests, having seen the pamphlet referred to, and being assembled, uncanonical permission in New York City on the 12th of March A.D. 1912, deem it proper to call the attention of the ecclesiastical authorities to the unparalleled gravity of the offense against decency, justice, good sense and Catholic usage, committed by the publication of the unfounded and scurrilous statements contained in the said pamphlet.

The indecent character is evidence of the weakness of their case. Truth does not require violence or vituperation, but calls for a clear statement of the facts.

The 48 subscribers represent nobody but themselves. They represent no canonical gathering or delegated authority. The majority of the Greek Rite Catholic clergy knew nothing of their meeting or their pamphlet until the publication appeared, Ruthenian Greek Rite Catholics were equally ignorant.

Of the 48 subscribers some are excommunicated, others suspended, others recalled to Europe by Rome, others are acting without faculties and still others are entirely unknown to Bishop Soter Ortynsky. They have in consequence no status except that of mutineers, voice nothing except rebellion against constituted authority.

The mode they adopt is an outrage on Catholic order and usage. It is the duty of complaints to wait the decision of the Apostolic

Delegate or Rome to their appeal, and abide by those decisions . They have no business taking matters out of the hands of the proper authorities, and rushing into print with an appeal to the outside world. This was merely a crude and foolish attempt to intimidate the Apostolic See.

The Superior of the Ruthenian Greek Rite Catholic Bishop is the Apostolic Delegate in Washington, D.C. and not the Latin rite bishop of Scranton, Pa., who ought not to identify himself with mutineers against all Catholic authority. The so-called delegated authority to his Chancellor was invalid, and in the nature of a scandal. We have a right to ask, who appointed him bishop over priests officiating in other dioceses, when even in his own diocese he has no authority over Ruthenian Greek Rite Catholic priests except in conjunction with the Ruthenian Greek Rite Catholic bishop. Such action constitute grave and uncanonical interference that is injurious to the discipline of the Church

The priests who attacked Bishop Soter Ortynsky condemn themselves sufficiently by the scurrilous nature of their attacks - and their disloyal and rebellious attitude towards the prelate appointed over them by the Holy See itself. These priests are not likely to cease making trouble so long, as they can secure the support from a single Latin rite bishop.

Each of the 48 subscribers swore to the truth of the entire mass of allegations and the innumerable charges contained in the pamphlet. It would be impossible even for a single priest to be cognizant of all details enumerated, and would seem to indicate perjury on a wholesale scale. At least six of the priests never saw Bishop Soter Ortynsky, yet they swear as confidently as the rest. The majority could speak from hearsay, which is not proper testimony.

The action of the Holy See in appointing a Ruthenian Greek Rite Catholic bishop for the United States of America made a new departure in the hierarchial administration of the Catholic Church in thier country. It was not, however, without precedents, as in Galicia, Austria. The Holy See has jurisdiction over three sets of dioceses in the same territory. The hierarchies, Latin Rite, Ruthenian Greek Rite Catholic and Armenian Catholic, have their own Metropolitans, bishops and clergy. In Lemberg-Lvov, the Capital of Galicia, there are 3 Catholic Rites work in entire harmony.

In this country there is a slight difference in the status of Greek Rite Catholic bishop in as much as he has no diocese. But the appointment by the Holy See of the Ruthenian Greek Rite Catholic bishop for the entire United States carried it the duty of every diocesan Latin rite bishop cooperating with the Greek Rite Catholic bishop by surrendering to him all necessary power - over the Ruthenian Greek Rite Catholic congregations committed to his care. Until such full powers are possessed by the Ruthenian Greek Rite Catholic bishop, anarchy and chaos must prevail, more or less. Fortunately most of the Latin prelates have cordially given this full authority to the Ruthenian Greek Rite Catholic bishop, having viewed the matter from the highest and broadest grounds of ecclesiastical statemenship. Unfortunately a few bishops have not taken this wise course and their opposition to the Ruthenian Greek Rite Catholic Bishop appointed by Rome has naturally conduced to such conditions of maturity, as are revealed by the pamphlet.

Ruthenians constitute the largest population of the Eastern - Catholic rites, numbering in Austria-Hungary some four and half - millions. The proximity of this large Catholic population of Eastern Rite to the 80 millions of Russian Orthodox Schismatics has made its preservation and care a matter of solicitude to the Holy See, owing to the aspirations to win back the East to Catholicism. This sentiment has been expressed by various Pontiffs and is a - reason for equal solicitude in this country. We should look forward to the creation of a Ruthenian Greek Rite Catholic diocese - or dioceses here.

The reason for a separate hierarchy for the Ruthenian Greek - Rite Catholic Church in the United States of America is a very - different one from that urged by certain foreign Catholics such as the Poles, for having a bishop of their own. With the Poles their agitation is based merely on nationality. They follow the same Latin rite as other Latin rite Catholics. With the Ruthenian Greek Rite Catholics, however, there is an absolute difference in the rite, form of worship and usage. They follow the Mass and services of the Eastern Christendom and not those of the West. . The liturgical language also widely differ from those rites sufficiently to give them the necessary supervision and on this account the Holy See has appointed a special bishop for the rite . No question of Ruthenian racial affiliations or nationality whether Austrian or Hungarian is involved, but only that of the religious rite.

Having been appointed by the Holy See, Bishop Soter Ortynsky is bound to act always as the vigilant guardian and protector of that rite and its privileges and to champion its cause whenever necessary. The Ruthenian Greek Rite should be established on the same firm footing on which it has been placed in Europe, so that its integrity and purity may be always preserved. Ruthenians are passionately attached to their ancient rite and exceedingly sensitive to anything that looks like an attempt to tamper with it.

Each State ought to have in its religious society acts, provisions for the incorporation of Ruthenian Greek Rite Catholic - Churches equally with corporations of the Latin Rite. At present in the absence of such desirable provision, it is often necessary to incorporate congregations under the provisions relating to Latin Rite Churches in order to comply with the law, but with the understanding that the name of the Latin rite bishop appears only pro forma and leaves all real control and authority in the hands of the Ruthenian Greek Rite Catholic Bishop.

Ruthenians are much opposed to the appearance of the name of the Latin rite bishop in connection with their congregations , as they apprehend it, it means some attempt to Latinize them. They will often prefer to desert to the Orthodox Schismatics - rather than to run, what they consider the risk of being Latinized - or brought under the influence of the Latin hierarchy, so that there is danger of schism and great loss of membership to the Catholic Church unless the greatest circumspection be observed in this matter, A Chancery suit, now pending in Jersey City, N.J., respecting the Greek Rite Catholic Congregation, involves this very point. It was partly for these reasons that the Holy See appointed a special bishop for congregations of the Greek Rite Catholic Ruthenians.

The 48 subscribers to the pamphlet ask for the removal of Bishop Soter Ortynsky, for the appointment of a secular bishop and for the whole body of the Ruthenian Greek Rite Catholic clergy - and laity, to be placed in the meantime under the authority of the Latin Rite Bishop. This is a deliberate defiance of the Holy See, which enjoin an entirely different order of obedience. It is the act of the mutineers; it would disrupt the Ruthenian - Greek Rite Catholic Church in this country.

Only a few years before the appointment of Bishop Soter Ortynsky many of the same mutineers agitated with still greater violence for the removal of the Apostolic Visitor Andrew Hodobay, who came from their own country, Hungary, and they are now simply repeating the same mutinous tactics. It seems that they would like to assume the prerogative of the Holy See to appoint the bishop.

All the charges in the recent pamphlet have been considered and passed upon by the Apostolic Delegate and decided against the complaints. It ought therefore, to be unnecessary to make any reply to those attacks other than to point out these decisions of the Apostolic Delegate. So misleading, however are all the allegations made that it seems desirable to explain something of their nature to the Latin rite bishops who may be largely unfamiliar with the character of the attacks.

Turning only to the more serious statements made in the pamphlet, most of them are mere gossip and illustrate the folly and malice actuating those who make them. It is declared that Bishop Soter Ortynsky stated that Rome was a modern Sodom and Gomorrha. A Ruthenian Greek Rite Catholic priest, the Rev. Leo Sembratovicz, who studied in Rome made the simple statement in the presence of Bishop Soter Ortynsky, that Rome was a Sodom and Gomorrha, referring to the evil conditions there of civic government by Socialists, infidels, Jews and other antichristian and anticatholic elements. This very proper statement was perverted and placed in Bishop Soter Ortynsky's mouth.

The pamphlet alleges that Bishop Soter Ortynsky introduces - into the Church civil factional politics. This allegation exposes the character of some of the subscribers, who are anticatholic at heart and would like to desert the Catholic Church and join the Russian Orthodox Church, because their political affiliations are with that Schismatic Church. Experience in Galicia shows that - priests who are pro-Russian are apostates whenever the opportunity occurs. Neither Bishop Soter Ortynsky nor any Catholic bishop can favor elements so certain in their Catholicity. Such persons are very properly "Schismatics" and "personae non gratae" in the Catholic Church. But this does not imply any national antagonism.

The pamphlet also complains of Bishop Soter Ortynsky dividing Ruthenian Greek Rite Catholic congregations located in the same place, Ruthenian Greek Rite Catholics come from two Countries Austria and Hungary, where conditions are widely different. In the United States of America these two elements are thrown together and animosities and divisions often arise. Before Bishop Soter Ortynsky came, many towns had two such congregations one Austrian - or rather Galician Greek Rite Catholic congregation, the other Hungarian. After the Bishop came, those of the Hungarian Greek Rite Catholic priests who subscribed the pamphlet did not wish to acknowledge him simply because he came from Galicia. This action



of the Hungarian priests caused trouble and led the loyal Galician members to form congregations canonically united with their bishop with many equally loyal Hungarian congregations. But this was the fault of those Hungarian Greek Rite Catholic priests who are among the subscribers to the pamphlet and who are once more stirring up trouble.

The pamphlet refers to the fact that lawsuits are instituted in several Ruthenian Greek Rite Catholic congregations. As a matter of fact, there were only a few such lawsuits, and in every case they arose over the question of control. Turbulant laymen led astray by the suggestion of recalcitrant priest, seek to get control in church matters. They endeavor to remove worthy priests in order to install unworthy successors.. The priests who subscribed the pamphlet have been active trouble makers in this very matter.

It is also charged that Bishop Soter Ortynsky suspended certain priests. This could not be avoided, when some of them were refractory. It has been done with the knowledge and approval of the Apostolic Delegate

Another charge is that Bishop Soter Ortynsky's attitude has encouraged secessions to the Russian Orthodox Church, 25,000 persons are mentioned as having gone over. The absurdity of this is evident, when the Russian Archbishop only reports a Church membership of about 11,000 in the United States of America. On the other hand Bishop Soter Ortynsky's efforts have met with such success that several Russian Orthodox congregations have come over to Catholicity, such as those at Passaic, N.J. Chicago, Ill. - Chester, Pa. Willington, Del. Edwardsville, Pa, Wilkes Barre, Pa... The proselyting work of the Russian Church is largely on paper. With the large financial aid they receive from the Russian Synod at St. Petersburg, they will establish a church for even four or five families. This gives the appearance of numerous parishes and enables them to make large claims respecting the success - of their proselyting work in their reports to Russia. This naturally bring them additional financial aid, but the movement - is more apparent than serious and extends little further than the few people won over by financial backing referred to. In some cases secessions to the Russian Church were caused by recalcitrant priests who subscribed to the attacks on Bishop Soter Ortynsky. They deserted their flock and left them a prey to - the Russian Schismatics, as Fr. Theophan Obuskevic at Mayfield, Pa., and Fr. Eugene Homicksko at Passaic, N.J.

It also charged that Bishop Soter Ortynsky accepted priests who came from Europe without proper papers. A committee appointed by the undersigned to investigate all the charges has been permitted to see the records in the Bishop's books dealing with these circumstances. The papers were found to be in proper order. They also are aware that some of the priests who made this accusation against Bishop Soter Ortynsky are themselves without any papers.

It is charged that Bishop Soter Ortynsky maintains a store for the sale of church articles, an employment bureau and something like a Savings Bank. These are conducted with the Cathedral parish in Philadelphia, Pa. The store and employment bureau were first conducted by laymen and are now run by the Sisters

of Charity. The alleged deposits simply relate to money borrowed for the building fund of the Cathedral

It is stated that Bishop Soter Ortynsky charges excessive prices for dispensations. The undersigned priests have always obtained them for their parishioners at no higher rates than are usual in parishes of the Latin rite.

The petty malice shown by these 48 subscribers is evidence by the statement that Bishop Soter Ortynsky have permission for the celebration of two Masses on week day. This was case of two separate congregations, AT Altoona, Pa. and Ramey, Pa, that wished to celebrate a festival on an American holiday, when they were free from work and could attend church. One of the congregations was in danger of going to the Schism, if they could not secure a Catholic priest to celebrate Mass for them on that day. To safeguard the faithful the bishop permitted the priest, Rev. Peter Luczeczek to have two Masses, considering the holiday as equivalent to the festival that it was the intention of the congregation to observe. The malice is especially evident in the fact that the priest, who secured the permission from the bishop, is one of those who signed the pamphlet attacking him for this very thing.

The complaints charge that Bishop Soter Ortynsky uses strong language to the clergy and people. This complaint is only made by those of the recalcitrant priests, who do not like the strong language in which he condemns and exposes their wrongful conduct to the faithful.

The complaints do not hesitate to lower themselves to copying scurrilous attacks by schismatic Russian papers on the moral character of their ecclesiastical superior, Bishop Soter Ortynsky. They accept these malicious fabrications as true, when it is well known that those papers throw mud at all Catholic authorities.

Among other scurrilous and untrue statements are those declaring that Bishop Soter Ortynsky transfers, appoints priests for monetary considerations. The undersigned are able to testify that - in their own cases all their appointments and transfers have been made by the bishop with the single eye to the best interests of each congregation.

As above mentioned, all the charges made by the opponents against Bishop Soter Ortynsky have already been investigated by the Apostolic Delegate and found to be without foundation; the mutineers are, therefore spreading broadcast a mass of disproved and outrages allegations for the evident purpose of throwing dust in the eyes of the Latin prelates and seeking to secure their support, when they had lost their case with the Apostolic Delegate and Rome.

One of the striking charges in the pamphlet calls for some notice Bishop Soter Ortynsky's opponents seek to discredit him by alleging that in Austria he was officially declared to have suffered attacks of temporary insanity. The statement is untrue, but the explanation is most simple and creditable to the bishop. When a priest in Austria, he on one occasion condemned in the course of his preaching in outspoken words the polititions, in justice and persecution of the Catholic Church carried out by the Emperor Joseph II. in the 18th century. The bold accusations were true, but they made the priest liable under Austrian law to punishment for the crime of lese-majeste, which covers any attack on -

members of the Imperial House. The words of the outspoken priest met with general approval and his friends were fortunately enabled to secure his release from the clutches of the law by a technical plea of inadvertant remarks made by an eloquent orator under the presure of unusual emotion. These facts were well known to the Holy Father, when Bishop Soter Ortynsky was appointed in charge of the Ruthenian Greek Rite Catholic Church in the United States.

While the Apostolic Delegate has satisfactorily disposed of the allegations, the undersigned would suggest as a means of finally silencing the scurrilous attacks, that have once more appeared that the Latin rite bishops interested appointed a select commission of bishops to investigate all the charges made against Bishop Soter Ortynsky of Scranton pamphlet, and that the Bishop of Scranton should appear before that commission as he seems to have taken an active part in supporting the unfounded allegations referred to.

Two of the priests whose names appear subscribed to the attacks upon Bishop Soter Ortynsky have in writing repudiated the use of their signatures, one of the them, Rev. John Dorozinsky declared that he did not give authority to append his name to the document and that he disapproves of it; the other Rev. Demetrius Chomjak, who signed the statement, now declares that he wishes to retract his endorsement to the pamphlet and he holds it to be not consonant with the Catholic propriety and discipline to send such accusations out broadcast as has been done.

We the undersigned Ruthenian Greek Rite catholic priests stand as loyal supporters of the Right Rev. Stephen Soter Ortynsky as our canonically appointed bishop, and we refuse to recognize the recalcitrant priests who signed the attacks upon him - as Catholic clergy, because they have waged continual opposition to the bishop appointed over them by the Holy See. We hold further that the action of the agitators places them in a position that almost savors of the ecclesiastical censures contained in the Constitution "Apostolic Sedis" paragraph 5-6.

If the Latin prelates would not listen to them, the mutiny would be soon over. It is respectfully submitted that every Latin rite bishop should sternly tell these recalcitrant priests that they are Greek Rite Catholics and they are bound to obey their Greek Rite Catholic Bishop.

And we, the real Ruthenian Greek Rite Catholic clergy of the United States of America, in council canonically assembled, with profound expression of esteem beg their Eminence and the Most Reverend Archbishops and the Right Reverend Bishops to pay no attention to the unfounded and unworthy attacks made by unrepresentative and irresponsible priests against the bishop. They should be loyally obeying. We ask the Latin rite prelates to support and not to hinder the zealous Ruthenian Greek Rite Catholic Bishop who is laboring under circumstances so difficult and discouraging, that his efforts call for the admiration of all.

In hope, that he may be long spared to carry on the work of uniting and establishing the Greek Rite Catholic congregations in this country, we subscribe ourselves:

SIGNATURES :

Rev.s:

E. Barysz, Philadelphia, Pa	J. Bernatzky, Berwick, Pa.
Valentine Gorzo * McKeesport.	A. Lotowicz, Monessen, Pa.
V. Derzyruka, Scranton, Pa	Vladimir Lotowicz, Edwardsville, Pa
O. Csornyak * Bridgeport, Conn.	V. Kovaliczky * Carteret, N.J.
N. Strutynsky, Chicago, Ill.	C. Leukanic * Philadelphia, Pa.
V. Balogh, Whiting, Ind. *	V. Korytovsky, New York, N.Y.
M. Lysiak, Yonkers, N.Y.	N. Pidhorecky, New York, N.Y.
J. Hanulya, * Allegheny, Pa	A. Ulitzky, Jersey City, N.J.
V. Mirossay, * Yonkers, N.Y.	Z. Orun, Philadelphia, Pa.
E. Gojdics, * South Fork, Pa	J. Dorozynsky, Barnesboro, Pa
C. Kuryllo, Pittsburgh, Pa	V. Thegze, * Hawk Run, Pa
S. Vaszczyzyn, McKeesport, Pa.	J. Zacharko, Manchester, N.H.
P. Poniatysin, Newark, N.J.	D. Dobrotvor, Cleveland, O.
A. Pawlak, Ansonia, Conn.	J. Ostap, Johnstown, Pa
R. Zalitac, New Britain, Conn.	M. Lukawsky, Ford City, Pa.
M. Korba, * Duquesne, Pa	V. Dowhowicz, Buffalo, N.Y.
E. Sidoriak, Passaic, N.J.	A. Kaminsky, * Minersville, Pa
E. Baransky, N. Hampton, Pa	L. Bilansky, Rochester, N.Y.
M. Oleksiv, Alden Station, Pa	M. Mitro, * Cleveland, Ohio
J. Parskouta, * Rankin, Pa.	S. Lupis, * Pittsburgh, Pa.
W. Petrowsky, Chicago, Ill.	I. Matyaczko, * Clairton, Pa.
H. Jakimowicz, Troy, N.Y.	C. Perizok, Centralia, Pa
A. Komporday, Pittsburgh, Pa *	M. Sterniuk, Ambridge, Pa
E. Kuziv, Olyphant, Pa.	J. Woloszczuk. McAdoo, Pa
V. Turula, Woonsocket, R.I.	B- Zacerkovny, Youngstown, Ohio
M. Kuziv, Wilkes Barre, Pa.	E. Bartos, Watervliet, N.Y.
J. Caplinsky, Perth Amboy, N.J.	M. Prodan, Chicago, Ill.
J. Pelechowicz, Old Forge, Pa.	B. Zoldak, St. Louis, Mo.
V. Merenkiv, Elmire Hgths, N.Y.	V. Stech, Belfield, N.D.
A. Strocky, Chester, Pa.	R. Wolynetz, Elizabeth, N.J.
J. Teodorowicz, Sykesville, Pa	

\* Uhro-Rusin.

APOSTOLIC DELEGATION  
UNITED STATES OF AMERICA  
No 14191 d

1811 Biltmore Street  
Washington, D.C.  
August 25, 1913  
Kalendar Sirotskoho Domu.  
Philadelphia, Pa. 1934.p.53

Your Lordship:

His Eminence Cardinal Gotti, Prefect of the Sacred Congregation of Propaganda, in a letter dated the 25th of May instructs - me to announce to the America Hierarchy that the Holy Father has conferred upon the Right Reverend Soter Ortynsky full Ordinary jurisdiction over all the faithful and clergy of the Ruthenian Rite living in the United States.

Upon the receipt, therefore, of this letter all the jurisdiction that you have had over the clergy and laity and over all the affairs of the Ruthenian Rite will cease to exist.

I beg you in this transition to do your best in arranging - with Bishop Soter Ortynsky all financial questions pending in the

Ruthenian Parishes, to make sure in accordance with the laws of - your States the validity of title to all the property involved and finally, I beg you to exhort the Ruthenian clergy and people to accept with docility the change brought about by this Decree, and to recognize Bishop Soter Ortynsky as their own proper Bishop.

In case there are no Ruthenian Catholics at present in your - diocese, this disposition of the Holy See will serve as a guide - for you in the future if they should ever come to the diocese.

Kindly acknowledge the receipt of this letter.

With sentiments of profound respect and best wishes I remain

Sincerely Yours in Christ

Archbishop Giovanni Bonzano  
Apostolic Delegate 1911-1922

PETITION FOR A BISHOP TO THE APOSTOLIC DELEGATE  
OUR ORGANIZATIONS PETITIONED FOR A BISHOP OF OUR OWN  
BLOOD AND NATIONALITY 1913.

ARV. July 8, 1954. pp.1-12.

Your Excellency John Bonzano  
Apostolic Delegate  
Washington, D.C.

Your Excellency:

It is without doubt well known to Your Excellency that within the territory of the United States of America, especially in the States of New York, New Jersey, Pennsylvania and Ohio, live about 400,000 Greek Rite Catholics OF Uhro-Rusin nationality, who have about 100 parishes, for the most part well organized, with beautiful churches, and approximately 75 priests. The above mentioned people are well organized, having their own organization the Greek Catholic Union, which members about 1000 lodges with a membership of around 50,000 and property which is valued at about \$500.000.

These people have been striving for the past 22 years to bring their religious affairs into order and to assure their nationalistic future, which they deem would be attained, if they were to have their own ecclesiastical head, viz: Greek Rite Catholic Bishop of their own nationality.

Besides the Uhro-Rusin Greek Rite Catholics, there are in the United States Greek Rite Ruthenians also from the Province of Galicia, Austria, but the number of these is by far smaller than the number of the Greek Rite Catholics from Hungary, the ratio being about one to three. The Galicians did not bother themselves with bringing the religious affairs of the Greek Rite Catholics into order, did not labor for the attainment of a Greek Rite Catholic Bishop, since they were always occupied with their national progress which tendency was greatly detrimental to their religious welfare. This nationalistic endeavor is being cultivated by them to such an extent, that even in their churches they devote more time to it, than to their religion and salvation.

Between these two nationalities there exist great differences which make it totally impossible for them to be united in religious affairs, to be under one and the same Greek Rite Catholic Bishop.

These differences are as follows:

The Greek Rite Catholics from Hungary devote their greatest energies to their religious affairs and have no special nationalistic politics; on the other hand the Galician Greek Rite Catholics devote their time chiefly to the flourishing of their nationalistic politics, their aim being to raise it to so high a pedestal, whereby they would be able to direct and aid the national Ukrainian politics in Galicia. They sacrifice more for their political aims than for religious purposes. The reason therefore is that they are perpetually incited by their clerical and lay leaders. Their Journals are all filled with description of certain nationalistic aims which tend to enthuse the people in this one aim - all their leaders are united whether they be clerical Ukrainians, radical Ukrainians or socialistic Ukrainians. It is natural that the Uhro-Rusin people who know nothing of these politics can not donate for these political aims, for no Ukrainian institutions, schools etc. ....

The Uhro-Rusins have wholly different customs from the Galicians; their church hymns are different, and even in the performance of ceremonies there are noticeable differences.

And all these are such causes, on account of which the Greek Rite Catholics from Hungary could under no circumstances whatever live under one Church Head, under one Greek Rite Catholic Bishop. Between these two peoples there are such differences which make it absolutely necessary that the Greek Rite Catholic Uhro-Rusins have their Uhro-Rusin bishop, and the Galicians their Galician Greek Rite Catholic bishop. And if perchance they were to be forcibly united, then there would be no peace and order, but perpetual wrangling, through which the Catholic Church would loose considerably.

The Uhro-Rusin people have labored energetically, with all their means for the attainment of a Uhro-Rusin Greek Rite bishop; of this labor Your Excellency may thoroughly convince yourself - by persuing all those documents, which are already on file in the Apostolic Delegation. It came to a pass, however, we think through political machinations, that the Holy Apostolic See appointed in 1907 a Greek Rite Catholic titular bishop not from the Uhro-Rusin side, which had labored for the attainment of this for years and sacrificed a great deal for this, but, from the side of the Galicians, who had done nothing, sacrificed nothing for this cause.

The Uhro-Rusin people did at the very beginning become convinced, that if they shall not have their own Uhro-Rusin Greek Rite Catholic Bishop, they shall cease to exist in America, shall become the slaves of a foreign policy. For this reason, they, together with the absolute majority of the Uhro-Rusin Greek Rite Catholic-clergy, began a defensive action, latter a bitter struggle, to be separated from the Ukrainians, withdraw from the power of Bishop Soter Orzynsky, and that the Holy Apostolic See grant them a Uhro-Rusin bishop. This struggle was great, bitter and God knows whether it would have gone to, if it were not for a few Latin rite diocesan bishops, who took under their protection a number of our persecuted parishes and priests.

The Uhro-Rusin people, being convinced of their right and justice, were of the firm opinion that their desires and pleas will be fulfilled at all hazards, and this opinion was shared by all

who knew of the conditions existing between the Uhro-Rusins and Galician Rusyns. But, it is sad to say, this, to the great astonishment of the whole Uhro-Rusin people, did not happen so, because recently it was announced that the Propaganda de Fide instead of granting the Uhro-Rusin Greek Rite Catholic people their Uhro-Rusin bishop, granted Bishop Soter Ortynsky full powers, exempted him from the jurisdiction of the Latin rite diocesan bishops and subjected him solely to your Excellency.

Through this decree of the Propaganda de Fide the faithful Uhro-Rusin clergy, having lost the patronage of the Latin rite bishops, in order to remain lawful Catholic priests they were forced to subject themselves to this decree and acknowledge Bishop Soter Ortynsky as their full powered bishop.

With this, however, the bringing into order of the religious affairs of the Uhro-Rusin people is by no means finished; on the contrary, it is now that enormous troubles will arise, which may cause great calamities, the total dispersion of the Uhro-Rusin - Greek Rite Catholic people, that people who has so earnestly labored in the interest of bringing its church affairs into order.

Your Excellency: The Uhro-Rusin Greek Rite Catholic people - can under no consideration renounce its intention of having its own Uhro-Rusin bishop, shall never acquiesce to being ecclesiastically united with the Galician Ukrainians, with the Galician Ukrainian bishop as their Head, since that would mean the end of their and their descendants' existence in America, and furthermore the demolition of everything what the Uhro-Rusin people have by great labor and enormous sacrifices attained for themselves. The Uhro Rusin people are averse to seeing the day when under the guise of religion, under the guise of the Catholic Church they might be thrown into the slavery of Ukrainism.

In informing Your Excellency, as the highest ecclesiastical authority in the United States of America, of this, we humbly beg to bring to Your Excellency's notice the fact that this is not a desire of some rebellious small faction, but it is the desire of the whole upright, pious and diligent Uhro-Rusin people, who have wholly legal pretensions to have a Uhro-Rusin Greek Rite Catholic bishop of their own. We furthermore request Your Excellency to take this communication into your kind consideration and to follow the action of the Uhro-Rusin people closely; and having thoroughly studied the situation to accomplish that the Uhro-Rusin people - get their own Greek Rite Catholic Uhro-Rusin bishop. This may be more easily accomplished, since Bishop Soter Ortynsky during his six years regime has totally separated the Uhro-Rusins from the Galician Rusyns. Finally we humbly announce that if this desire of the Uhro-Rusin people were not to be taken into consideration the responsibility for the great disorders, troubles shall rest upon those who are mechanically instructing this affair.

Repeating our humble announcement and kissing Your Excellency's blessing Right we beg to remain with profound respect and filial obedience

Your Excellency's most humble sons:

In the name of the Greek Catholic Union, the religious national organization of the Uhro-Rusin people.:

Michael S. Rushin, President

Michael A Maczko, Secretary



In the name of the Uhro-Rusin Greek Rite Catholic parishes -  
the Executive Committee of the Congress of Johnstown, Pa.

John Uhrin, President  
Paul J. Zsatkovics, Secretary

APPEASEMENT OF THE UHRO-RUSINS WITH BISHOP SOTER ORTYNSKY  
"Nauka". Ungvar November 15, 1913  
No XI. p.30.

The Uhro-Rusin clergy appeared in the Chancery Office of Bishop Soter Ortynsky to express their filial respect and give a pledge of obedience. This act touched the bishop deeply, he accepted the clergy and promised to collaborate, forget the misunderstandings, work together for the good of the Greek Rite Catholic Church in the United States of America. With joy, we are making this announcement, because harmony came about from the desire of hearts. It was a scandal, brother fought a brother, a son went against the father, the priest against the bishop. No blessing of God could be on a brother killing struggle.

Both sides done a praiseworthy deed, when they set aside all hatred and began to walk on the road of mutual love. With united strenght they will spread and make progress in the spiritual life in the United States of America. But, be aware of the restless unsatisfied souls, not to let them hammer a wedge between you, not to destroy the work of the national leaders.

THE REQUEST OF THE UHRO-RUSIN GREEK RITE CATHOLIC PEOPLE  
BISHOP SOTER ORTYNSKY APPROVES THE ECCLESIASTICAL NATIONAL  
CONGRESS 1913.

The Ecclesiastical National Congress held December 10-11, 1913 in Johnstown, Pa, the Authorized Committee presented the resolutions to Bishop Soter Ortynsky Greek Rite Catholic Bishop, of the United States of America, he accepted and approved the request of the Uhro-Rusin people.

1. The church property must be deeded according the Charter on the Congregation or Corporation, under the following condition stated in the Charter:

- a) This church must be united for ever with the Holy See of Rome.
  - b) This church must be under the jurisdiction of a Greek Rite Catholic Bishop appointed and sent by Rome.
  - c) The church is to use the Greek Rite in the Old-Slovanic language.
  - d) The church cannot accept a priest without the jurisdiction of the Greek Rite Catholic Bishop.
  - e) The above mentioned conditions cannot be changed without a written permission by a Greek Rite Catholic Bishop.
2. The officers of the church are the :Trustees, ushers, collectors, who represent the bishop in the parish with the priest.
3. In an Uhro-Rusin parish only - Uhro-Rusin or of Uhro-Rusin parents born priest can function. A cantor can be chosen who must be approved by the bishop.
4. A vacant parish must be given for competition (konkurs).
5. The Bishop will present the names of competing clergy, of



which the parishioners may choose one. Still ,in this matter the bishop will decide as in other matters.

6. If there is a major trouble in the Uhro-Rusin parish the bishop is entitled to send a 3 member committee, which members are to be of Uhro-Rusin origin.

7. If this committee could not come to a peaceful understanding in the request of the parish. A meeting will be called at which meeting the Chairman will be one of the committee and one of the laity. The bishop is to respect the decision and decide according the Church law.

8. At a parish meeting only those may speak, who are in good standing in the parish, who fulfill their obligation and have made their Easter-duty.

9. A cantor chosen at a parish meeting, from among those that were competing and the bishop has to approve him.

10. A cantor with a diploma to be chosen, but, those that are serving for the past two years, should not be ignored, if they are capable to fulfill the requirements even without diploma.

11. All the services are to be celebrated in such a language and custom also the Sacraments to be administered according the Eastern Rite of the Uhro-Rusin Church. The future of the church - matters is to be decided in the United States of America by a Greek Rite Catholic Uhro-Rusin Synod. Which will be recognized by all the Greek Rite Catholics.

12. The Uhro Rusin parish schools are to use the etimological language and orthography. (Spelling).

13. The Uhro-Rusin libraries are to be set with etimological orthography and the written literature.

14. Prayer books in Old-slovanic language and the school books to be written in the etimological language which are to be used in our Uhro-Rusin schools.

15. The church income and expenses are to be reported yearly or when the bishop will request it, it is to be sent to him.

16. To establish higher educational schools, which are to be under the bishops supervision and two committeemen, a priest and a layman.

17. The priest consultors are appointed by the bishop and the layman by the school organization.

18. The Eparchial Funds are to be controlled by the Consistory Commission ad hoc, appointed from among the clergy and laity.

19. In cities where there are two Uhro-Rusin churches, but, they cannot exist, they should join one of the churches, if the parishioners agree.

20. If a new parish is to be organized, it has to have a Charter of the majority of the faithful. If the majority is Uhro-Rusin, the parish is to be Uhro-Rusin, If Galician, then Galician. A new parish to be organized must have the permission from the bishop to do so.

21. The Sacrament of Holy Orders, Confirmation and Matrimony to be celebrated according the Typik (ordo) which is accepted by the Greek Rite Catholic Church.

22. The bishop is to accept married clergy from the Old-country if they have a letter of leave of absence from the Eparchial Bishop, and if there is a vacancy.

23. The bishop is to ordain married men to the priesthood -

for the Greek Rite Catholic Church according the Church law.

24. The bishop is to defend and protect the Greek Rite Catholic Church and her Rite.

25. The Bishop is to appoint a Vicar General with the approval of the Apostolic See.

26. The Vicar General is to have the necessary power to act in the Greek Rite Catholic Church in the United States of America.

27. The parishes obligate themselves to pay the monthly yearly expenses of the bishop, the Eparchial Schools etc., not only support the bishop, but the other officers too.

28. The support of the bishop and schools will be the obligation of parishes according their classification.

29. We are asking the bishop to help us in our interests for the sake of peace and order, to get a Uhro-Rusin bishop for us, to have our own blood bishop

30. The bishop is to use an official title "GREEK RITE CATHOLIC BISHOP OF THE UNITED STATES OF AMERICA".

31. We petition the bishop to accept the resolutions of the Uhro-Rusin people, and approve them with his signature, that a copy be sent to every delegate of the Johnstown, Pa., Congress - of the Uhro-Rusin parishes.

Accepted and approved in Philadelphia, Pa. December 12, 1913.

Soter Ortynsky, Bishop

Fr. Basil Stecjuk, Secretary

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#### DECREE OF THE APOSTOLIC CONSISTORY

Eparchial Vistnik, March 15  
1914. # 1.

No 242.

The Decree of the Apostolic See is given through the Propagation of Faith Congregation, May 28, 1913, No 33 346

The churches and the bishop which were until now under the Diocesan Latin Rite bishops jurisdiction, become an independent Ordinary and Exarchate, subjected directed directly to the Holy See. It is to be administered as an ordinary Eparchy, being another territory to act validly which development will be beneficial to the Church and people. The First Vicar General is appointed, namely Fr. Alexander Dzubay, Greek Rite Catholic priest in Laisering, Pa.

#### C O N S I S T O R Y

No 480 1910.

a) Under the above number is the appointment of the First Chapter officers: Fr.s: Valentine Gorzo and John Konstankevich.

The installation will take place October 2nd by Metropolitan Andrew Septicky and Diomedede Falconi Apostolic Delegate

b) The appointed Chapter members were appointed in 1913 as follows: Fr.s Joseph Hanulya, Victor Mirossay, Nicholas Pidhorec ky, Peter Poniatysin and Alexander Ulicky.

c) As titular Chapter members are: Fr.s Michael Jackovics Vladimir Dovhovic, Alexius Holozsnyay, Augustin Komporday, Nicholas Strutinsky, Panfilion Tarnavsky, Joseph Caplinsky and Nicholas Csopey. Their insignia is: 1. Cross 2. Ring. 3. Nabadrenik, 4. Sash, 5. Pelerine with violet fringe, 6. Violet kolpak.

The titular members have the 1-2-3 insignia

Notice is given to the Chapter members that their installation will be March 26, Thursday 9.A.M. in the Cathedral church of the Blessed Virgin Mary. After the installation there will be the first meeting of the Greek Rite Catholic Chapter members at 818 N. Franklin Street, Philadelphia, Pa.

#### THE CHURCHES OF THE UHRO-RUSINS ARE RECORDED IN THE CATHOLIC DIRECTORY.

Eparchial Vistnik March 15, 1914.

This fact is pleasant of every Uhro-Rusin, that in 1914 the Rusin Greek Rite Catholic Church found its place in the Catholic Directory, the churches and clergys names were spread out in different dioceses, under the Latin rite bishops. At present the names are on page 819 in the 1914 Catholic Directory.

This is a great success for the Greek Rite Catholic Rusins in the United States of America. This success is accredited to Pope Pius X, respect and thanks to him.

April 28, 1914

Soter Ortynsky, Bishop

#### THE HISTORY OF THE GREEK RITE CATHOLIC CHURCH IN THE UNITED STATES OF AMERICA

"RUSIN" June, 1914, p.2.

The leaders of the Catholic Church selected a committee of 70 chief and 1,000 coworkers to write up the history of the Catholic Church in the United States of America.

Looking over the list of names of the chief and co-workers, we find that beside Andrew J. Shipman a New York City Councillor at law, who took great interest in the Greek Rite Catholic - Rusin Church and who wrote in the Catholic Encyclopedia, not one of the members of our church is mentioned. This means that our Eparchial government did not as yet collect the data, did not appoint one or more Eparchial historians, who would compile the history.

It is impossible, that in this history the history of our Church would be left out. But, if we ourselves do not care to compile it, then the selected Committees will not find a writer whos work would serve and be praise worthy to us and for the good of our Church.

We are calling the attention to this matter, the Eparchial - government, because we are aware of the weakness and carelessness

of the concerned data givers.

Time flies and it will not wait for us.

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In 1963-1964 the attention of the Bishop was called by John Slivka, that the New Catholic Encyclopedia will be soon printed. It is high time, that the history of the Greek Rite Catholic Church also be included. Is it ???

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#### CONCERNING THE EPARCHIA DIRECTORY SCHEMATISM

Eparchial Vistnik June 17, 1915.

No VII. p.7.

No 995/1915

The Episcopal Ordinariate wishes to give out a Schematismus of all the Greek Rite Catholic Churches and the clergy in the United States of America. May this first Schematismus- Directory of our Church Province in the United States of America be valuable, not only as an address book, but a book of historical matter of all times, into which every parish is to place the history, the organizing of the parish, all the clergy who served the parish, dates and who were the cantors in that church. Church societies when organized, the number of members, i.e. all this is important in the life of a parish. The Ordinariate will place a photograph of the acting priest, church and property. The author of the history will be the acting priest, such history will be an original and valuable history and not a useless book.

The Episcopal Ordinariate is asking all the clergy, to write in his own orthography send in the photographs as soon as possible .

Soter Ortynsky, Bishop.

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#### DECRETUM DE EPISCOPO GRAECI RUTHENI RITUS

Vidi: Canon Law Digest

T.L. Bouscaren, S.J.

Bruce Pub. Co 1934

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BISHOP SOTER ORTYNSKY DIES

ADMINISTRATORS ARE APPOINTED

Eparchial Vistnik, May 17, 1916

The first Greek Rite Catholic Rusyn bishop in the United States of America Soter Ortynsky OSBM. Born in 1866 in Ortynech, Galicia, appointed bishop for the Greek Rite Catholics in the United States of America March 26, 1907, died in Philadelphia, Pa., Mar 24, 1916.

Blessed repose and eternal memory.

No 30/1916

It is to be known by all the Greek Rite Catholic clergy, that the Greek Rite Catholic Exarchate in the United States of America will be administered by two Administrators, who are appointed by the Apostolic Delegate April 11, 1916 under No 975 c.

Fr. Peter Poniatysin, 295 Hunterdon Street, Newark, N.J.

Fr. Gabriel Martyak, P.O.Box 41, Lansford, Pa.

The clergy to turn in official matters to the Chancery Office 818 N. Franklin Street, Philadelphia, Pa.

The Exarchates Secretary will remain :Fr.M.Gurjansky.

The faithful are to be notified that in all matters they are to turn to their Deans. If the Dean could not solve their problem then they are to turn through the Dean to the Chancery Office, for the decision of the Administrator.

Fr. Peter Poniatysin

Fr. Gabriel Martyak

Administrators of the Greek Rite Catholic Exarchate.

THE CROWN IS PLACED ON THE HEAD OF THE PERFIDIOUS Dzubay  
RUSIN, August 16, 1916. p. 1.

It is a fact, that August 15, 1916, last Sunday a crown without a cross was placed upon the head of an unworthy, apostate in the Russian Cathedral. It is remarkable, that before the Ordination of Bishop Alexander Dzubay, a Deacon and a priest was ordained in the Russian Cathedral. According the rubrics, before the ordination the people are asked is he worthy, the response is "AKSIOS ! But, when the bishop was placing the crown on the head of Fr. Alexander Dzubay, then the people were not asked is Fr. Alexander Dzubay worthy. Maybe the bishop was afraid that someone would shout "ANAKSIOS", not worthy.

The Church Authority will soon announce its judgement and will **exclude** from the Church all those who betrayed their religion. What is George Kondor doing, the President of the Sojedinenije? What is the Spiritual Advisor Fr. Constantine Roskovičs doing ?

Do they need more facts ?

Fr. Alexander Dzubay is being ordained a bishop.

The Moscowite New York City daily "Russkaja Zemlja", gives us the news, that Saturday August 19, 1916 at 4.P.M., Fr. Alexander Dzubay will be named a bishop, by an Orthodox Bishop. (Probably in New York City 98th Street). How did Fr. Alexander become a Moscowite, if he does not speak the language ? Now he is called DZJUBAJ"

"DZJUBAJ" in a few days will become a bishop of Pittsburgh, Pa for the Uhro-Rusin people.

The Orthodox Bishop Eudokim of New York City did not ask, are there such people named Uhro-Rusins, he only appointed a General, who is to look for his army.

THE FIRST UHRO-CARPATHO-RUSIN ORTHODOX BISHOP IN THE UNITED STATES OF AMERICA

August 7, 1916 year is a memorable and historical day for the American Rus'. The day of the ordination of the first Uhro-Carpa-

thian Orthodox Bishop.

The Archbishop decided to select the oldest friend of the late Archpriest Alexius Toth, Fr. Alexander Dzubay Vicar General of the Uhro-Rusin Uniate Church in North America, the Spiritual Advisor of the Sojedinenije, the Greek Catholic Russian Fraternity.

After uniting with the Orthodox Church, was installed as an Archimandrite with a name Stephen, the Archimandrite Stephen Alexander Dzubay with the blessing of the Most Holy Synod of the Russian Church was elevated August 7, 1916 to a bishop of the Uhro-Rusins titled as a Pittsburgh, Pa., bishop, where a Cathedral was to be established for him.

Bishop Stephen was born in Kalnik, Bereg County in Uhro-Rus, - Hungary 63 years ago. Came to America in 1889, who at once began to organize parishes for the Uhro-Carpathian Rusin Uniates: Wilkes Barre, Pa., Hazleton, Pa., Scranton, Pa., Minneapolis, Minn., Osceola Mills, Pa., Passaic, N.J., Yonkers, N.Y., Brooklyn, N.Y., Punxytowney, Pa., Duquesne, Pa., Pittsburgh, Pa., Leisering, Pa., Trauger, Pa., Johnstown, Pa., Homestead, Pa. and Braddock, Pa.

Leaving Wilkes Barre, Pa., settled in a little town Leisering Pa., where he served for 24 years, after which years he took up Orthodoxy.

During this 3 year Episcopacy, he took over to Orthodoxy the following parishes: Alpha, Pa., Perriapolis, Pa., Elizabeth, N.J., East Chicago, Indiana, Mishawaka, Indiana, Cleveland, O., Barberton, O., - Detroit, Mich., Monangahale, Pa., Lawrence, Miss., Greensburg, Pa., Wilpen, Pa., Lakewood, Ohio, Utica, N.Y., Clover Pa., Curtisville, Pa., Witham, W. Vir. Younstown, O., Witt, Ill., Lorrain, O. etc.

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#### THE FAITH OF BISHOP STEPHEN A. DZUBAY

Jubilee Book Anniversary of 150  
years of the Russian Orthodox Church  
in North America. Vol. I. p. 287 Rus-  
skij Viestnik Aug. 20, 1936.

Fr. Alexander Dzubay came to the conclusion that the Union (with Rome) in the United States of America is being an instrument of Latinization in the Carpatho Rusin Church. He being a great defender of the Orthodox Eastern Rite, come to the conclusion, that the Carpathian Rusin Church could be saved only by an absolute renunciation of the "UNIO WITH ROME". In this move he momentarily decided July 30, 1916, that he will enter the Orthodox Monastery and become a monk. He took the name "Stephen", his fathers name, who also was a firm defender of the Eastern Rite in the past. July 31, 1916 Stephen was elevated a Archimandrite. This decisive move of Fr. Alexander Dzubay had strongly sprinkled the spirit among the Carpatho Rusins in the United States of America. Masses of people began to join Orthodoxy, not only the faithful, but even the clergy, as Fr. Theophane Obuskevich, etc.

In 1916 Fr. Archimandrite Stephen was proposed to accept the post of bishop of the Carpatho Rusin Orthodox Church in the United States of America. Fr. Archimandrite Stephen was well aware of his hard work, he agreed to accept the episcopacy August 6-19, -

1916, with the approval of the Holy Synod was nominated a bishop and September 20, 1916, he was ordained in New York, N.Y..

Bishop Stephen A. Dzubay soon gained sympathy at the Church Synod in Cleveland, Ohio. He refused to be the one to welcome - Archbishop Eudokim VI., Alexander VI. was elected to welcome Eudokim VI. Who began to discuss the Uhro-Rusin department of the Uniate Church with Bishop Stephen, who became Stephen VI, to save the Carpatho Rusin Church from Latinization. Even now he took the risk to himself in this work.

In 1923 Bishop Stephen VI. called a Synod in New York, N.Y. - and secured the status of the Carpathian Rusin Orthodox Eparchy in the United States of America by choosing Fr. Adam, whom he with Bishop Gorazd of Moravia ordained as bishop. He resigned from the episcopacy of Pittsburgh, Pa., returning to the Union. The Romans did not let him free. Bishop Basil Takacs was appointed Bishop of Pittsburgh, Pa. Bishop Stephen VI died disturbed and in confusion in 1933.

#### THE RETURN OF BISHOP STEPHEN VI. DZUBAY TO THE CATHOLIC CHURCH.

Kalendar Sojedenenije 1925. p. 118.

May 12, 1924 we received news, which was enlarging our sincerity in our Eastern Rite Church religion, and at the same time showed us the road of the unknown ways of God's grace, which led Fr. Alexander Dzubay, the former apostate of the Greek Rite Catholic Exarchate of the United States of America.

Those who were closely acquainted with Fr. Alexander Dzubay were aware for a long time, that he, in a few months of his episcopacy after his apostasy, as it was expected, did not find peace for his conscience, but day by day it disturbed him more and more. The words of his conscience set a burning desire to return to his Mother, from whom he had separated in a time of weakness. He could not see in the so known Orthodox Church the faith which he expected, nor discipline, without which the church not even the Orthodox organization exist..

All this brought him to this, that through the representative of the Holy See in the United States of America, the Apostolic Delegate, he asked to be accepted into the Universal Catholic Apostolic Church. The Holy Father heard the petition of the penitent Fr. Alexander Dzubay, accepted him into the bosom of our Church under conditions, that he renounce all in this manner:

" I the undersigned, Bishop of the Orthodox Church in the United States of America do hereby proclaim, that I am following the voice of my conscience being convinced without influence, or force warning, I forever renounce and curse the Russian Schism, in to which I fell without a sober consideration for false motives.

I am sincerely sorry with all my heart, for my error and firmly unshakably leaving this schism, admitting that there is only one true Church, which is established on the Rock of Peter in which there is the only possible way of my soul's salvation, in the Holy Catholic Apostolic Church, under the visible Head the Roman Pope, the Vicar of Christ and successor of St. Peter. This is my sincere decision to which I subject myself in all matters of religion and customs.

I am sincerely sorry that I, with my apostasy caused scandal to the faithful Catholics. I solemnly promise to correct as much as possible by all my strength, the scandals and evils that I have caused.

I declare with humility and joy that am accepting all the conditions and the penance placed on me by the Holy Father of the Holy See. By accepting me back to the bosom of the Catholic Church, I will pray to God our Lord, that He through His mercy forgive me my error and all my sins, which I committed.

I solemnly promise and declare that in the future after my return to the Catholic Church, I will not function as a bishop in any ceremonies.

New York, N.Y. May 12, 1924.

Stephen Alexander Dzubay

Witnesses:

Fr. Peter Poniatysin  
Administrator of the  
Ukrainian Exarchate

Fr. Constantine Roskovics  
Pastor of St. Nicholas  
Church, Yonkers, N.Y.

Fr. Alexander Pavlak  
Pastor of St. Vladimir  
Church, Elizabeth, N.J.

After the signing of the renouncing of Schism, Fr. Alexander Dzubay confessed May 15, 1924 in the St. Nicholas of Myra Church Yonkers, N.Y. Returned for a retreat to the Monastery of the Friars of Atonment, Graymoor, N.Y.

Rt. Rev. Soter Ortynsky  
Greek Rite Catholic Bishop  
816 North Franklin Street  
Philadelphia, Pa.

Kalendar Sojedinenija  
1917 p. 207

Glory be to Christ Jesus !

The request of the Uhro-Rusin people is hidden down deep in the hearts, from the very beginning of the National meetings of November 28, 1915 at Braddock, Pa., December 5, 1915 Connelville, Pa., December 12, 1915, Johnstown, Pa., December 19, 1915, Cleveland, O. December 26, 1915, Scranton, Pa. Mingo Junction, O. January 1916, Bridgeport, Conn etc. At which meetings the representatives of the majority of Uhro-Rusin Greek Rite Catholic Churches were present, thousands of them.

1. The Uhro-Rusins are requesting for themselves a native Uhro-Rusin bishop. Another request is, that at the nomination of the Uhro-Rusin bishop, the conditions of the Ungvar Union of April 24, 1649 to be upheld, i.e. the agreement between the Uhro-Rusin people and Bishop George Jakusics of Eger, a representative of the Holy See, concerning the Eastern Rite and DISCIPLINE to be upheld firmly.

2. We request, that all the decrees, Bullas contrary to the above mentioned Ungvar Union, concerning the Uhro-Rusins be recalled, changed, and the Ungvar Union agreement be spread throughout the United States of America, with all its paragraphs, to avoid any



future misunderstandings, between the Holy See and the Uhro-Rusin Greek Rite Catholic people in the United States.

3. Being that Bishop Soter Ortynsky promised and approved - December 13, 1913 the 30 paragraphs of the Johnstown Pa., meeting 7 to help us, to get our own independent bishop. We beg the bishop - to fulfill his promise, by signing the petition of the Uhro-Rusin people to have a bishop according the Ungvar agreement. After fulfilling the promise given to us, the bishop is to work with all - his strenght, that the Uhro-Rusin people have their own bishop.

4. Until the time, when the Uhro-Rusins will have their own bishop according the Ungvar Union, we request of Bishop Soter Ortynsky to give over all the Greek Rite Catholic churches, parishes, clergy and institutions to the native Vicar General. This request - is to be given in writing and approved by the Apostolic Delegate. All the Uhro-Rusin people are to be notified about the matter, also the Latin Rite Bishops. Bishop Soter Ortynsky may keep all the rights which are given to him by the Church Law. In the future all cases are to be given to the Apostolic Delegate and no one else.

5. The Uhro-Rusin clergy were assured according the Ungvar Union to elect their own bishop ( which is claimed by Rome). In case the clergy do not wish to live with their rights, the Uhro-Rusin people are convinced that success in the Church will arrive only if the appointed bishop is practical and experienced person; We petition Bishop Soter Ortynsky to present to the Apostolic Delegate - the names as candidates for a bishop, from among the Uhro-Rusins, as follows: Fr.s Alexander Dzubay, Dr, Theodosius Vaszocsik and Gabriel Martyak as those in whom the Uhro-Rusin people have the most - of confidence.

6. Concerning the rights of the Uhro-Rusin people, the resolutions of the Johnstown, Pa., Congress to be brought to life.

In the above mentioned 6 paragraphs is the request of the Uhro-Rusin Greek Rite Catholic people stated plainly as possible. All - this was done in hope that all our matters, laws will be set. In case the wishes and requests of the Uhro-Rusin Greek Rite Catholic - people in the United States be fulfilled. We ask Bishop Soter Ortynsky besides signing these paragraphs in our presence that the - same paragraphs be published in the Pastoral Letter to all the clergy within two weeks, with explanations, which the clergy to explain to the people. If this be done we are certain that the Christian - peace and brotherly love will return to the Uhro-Rusin people and - the Greek Rite Catholic Church.

We have translated the Uhro-Rusin peoples requests into Latin and English language that others could read about the Uhro - Rusin peoples requests. These requests are to be given to the Church Authorities in Latin and the Civil Government in English, that especially the Church Authorities approve the autonomy promised by Bishop Soter Ortynsky, not so long ago.

Our Uhro-Rusin people are well aware, that they were many a times deceived, therefore we are giving hereby the Minutes verbatim of the audience of the "NARODNA RADA" Committee and Bishop Soter Ortynsky in his Chancery Office February 24, 1916.

## P R O T O C O L - M I N U T E S

Kalendar Sojedenenija 1917.

p. 209

An audience given to the Uhro-Rusin "Narodna Rada Committee" by Bishop Soter Ortynsky in the Chancery Office, February 24, 1916 3.00 P.M., in Philadelphia, Pa.

The following were present: Bishop Soter Ortynsky, Fr. Alexander Dzubay, Fr. Valentine Balogh, Nicholas Pachuta, Michael Hanchin, Emil Sarady, Michael Yuhasz Sr. Joseph Petrovsky, George Kondor, John Drimak, Ivan Hritz, Paul Pachuda, George Kolesar, Stephen Epperjessy, Michael Luczak, John Luczo, Julius Mikula, George Szentipal, Michael Felegyi Jr. Michael Bodrog, Z. Barany and John Vrabel.

Fr Alexander Dzubay, Vicar General greeted the bishop and remarked, that the bishop is to be prudent in his judgement concerning the Uhro-Rusin peoples request, that may the decision secure a lasting peace in the Church. The introduction of the National Defense Committee followed:

Nicholas Pachuta, President of the "Narodna Rada", thanked the bishop for giving them an audience and introduced the speaker who will speak in the name of the Committee, Michael Hanchin.

Bishop Ortynsky asked them, who had authorized them to have an audience with him and speak in the name of the Uhro Rusin people?

Nicholas Pachuta replied: The Uhro-Rusin people, who held meetings in different cities.

The Bishop was satisfied with the reply.

Michael Hanchin presented to the Bishop the printed paragraphs concerning the requests of the Uhro-Rusin people and the situation of the Church. The Bishop was asked, will he accept the paragraphs or not in full or he does not want the Uhro-Rusin people.?

Bishop Soter Ortynsky replied excusing himself, that at present he cannot reply to the given questions, because it is a very serious matter which demands time to think over.

Michael Hanchin insisted that the bishop give a reply, because the Uhro-Rusin people are restless and are awaiting the reply. The bishop repeated his excuse.

Fr. Valentine Balogh said, that the bishop cannot be forced to give a reply, also remarking, that, he at the request of Emil Sarady interveened for the "Narodna Rada Committee" to get an audience under condition, that they will not overstep the boundries of respect.

Emil Sarady replied: the members of the committee know the boundries of intelligence and the necessary respect.

Nicholas Pachuta requested from the bishop, if the bishop cannot give a momentary reply, let him do so in two hours, the committee is not willing to wait for two years or more.

The Bishop asked, that the paragraphs of request be read.

Michael Hanchin read the paragraphs of request.

The Bishop replied, that the first and second paragraph does not concern him, that is the matter of the Roman Holy See. To the 3rd paragraph the bishop stated, that he will do everything possible, to get and Uhro-Rusin bishop, because he is not benefiting any by the Uhro-Rusin people, they are only causing him trouble.

The 4th paragraph, he cannot accept.

The 5th paragraph is an "insania"- because there is no such law in the Greek Rite Catholic Church.

Emil Sarady reminded the bishop and Fr. Valentine Balogh that they are mistaken, because there is such a law which was secured in the Union of Ungvar in 1646-1649.

Bishop: I will do everything possible that the Uhro-Rusin Bishop be appointed, but, he will be subjected to me, he will not be an independent bishop of the Uhro-Rusins.

Michael Hanchin: The Uhro-Rusin people will not be satisfied, until they will get their independent bishop, because they donot want to have a thing in common with the Ukrainians.

Bishop: In the Church all the people are equal, there are no Ukrainians nor Uhro-Rusins.

Michael Hanchin: Bishop you have acknowledged the difference between the Ukrainians and the Uhro-Rusins, when you signed and approved the Johnstown, Pa., Congress, securing autonomy for the Uhro-Rusin people and an independent bishop.

Bishop: The matter of the Uhro-Rusin peoples bishop is finished.

Michael Hanchin: If the bishop is truly praying that they have their own bishop, they will be thankful to him for his efforts. The bishop is not to bring any decrees with himself which will not be beneficial for our Church in the United States. The Bishop is to convince the Holy See to appoint a Uhro-Rusin priest from the United States of America as a bishop.

Joseph Petrovsky: Seconded the Hanchin proposal, remaking if we will get a bishop from the Old-country, maybe he would be like Bishop Stephen Novak, who betrayed the Uhro-Rusin people.

Bishop: I do not believe that Bishop Stephen Novak of Eperjes has done evil willingly, whatever was done, maybe it was done under duress of the situation of war. But if he done it willingly, he deserves to be condemned.

Emil Sarady: If Bishop Novak did it under duress, force, that does not excuse him, that is why people do not have martyrs only betrayers.

Michael Hanchin: I am asking all present, shall we hold on to the question of the "EA SEMPER" Bulla, and ask the bishop to explain the Bulla to us.

Bishop: The Bulla does not exist, I never acknowledged it - therefore the Bulla does not obligate us, because at that time I did not have full jurisdiction, for what I am very thankful to God. Furthermore, I was always against the Bulla, but, the Uhro-Rusin clergy as Dr. Theodosius Vaszocsik who revealed it before many groups of people, that, it is his will that the "EA SEMPER" Bulla be upheld, kept. With this I am closing the audience and a final reply, I will give in writing in the near future, all about the matters involved.

Emil Sarady: Bishop being that you said during the audience openly many times, that the Uhro-Rusin people cannot refer to the Union of Ungvar of 1649. Please tell the committee, is the Union valid, for the Greek Rite Catholic Rusins in the United States - Does the Holy See acknowledge the rights which were assured for the Uhro-Rusin Greek Rite Catholic people and clergy in the Ungvar Union?

Bishop: Replied: the Union of Ungvar does not exist for the

Uhro-Rusin Greek Rite Catholic people, and they cannot refer to it, only the ancestors who were Uniates, and you people in the United States of America are Catholics.

Michael Hanchin: Bishop please enlighten us concerning our bishop. Is it true, what is in the news, that our bishop will be a native of Hungary, who is in residence in the Basilian Fathers Monastery in Galicia, but at present, he is in Rome, Fr. Kanuscak a Jesuit student and fierce Ukrainian.

Bishop: Only a fool can say such things.

With these words the Bishop left the committee without any objective answer, they all were angry, deceived and left without hope

Nicholas Pachuta  
Michael Yuhasz Sr.  
George Koleszar  
Paul Pachuda  
Stephen Eperjesi  
John Luczov  
George Szentipal  
John Vrabel  
Ivan Hritz

G.Z. Barany  
Emil Sarady  
Recording Secretaries.

Michael Hanchin  
Joseph Petrovsky  
John Drimak  
George Kondor  
Michael Luczak  
Julius Mikula  
Michael Felegyi  
Michael Bodrog

THE CANONS AND CONSULTORS HAVE SELECTED AN ADMINISTRATOR  
Kalendar Sojedenenija 1917  
Pp 222-225

Fr. Valentine Gorzo was selected to be an Administrator. The blood pressure rises, if we stop and think what happened, that - the clergy did not show their manhood, by selecting a person who is despised by the Uhro-Rusin people for an Administrator. But, his deeds forced him to resign from the candidacy of an Administrator. Fr. Valentine Gorzo resigned ONLY UNDER CONDITION, if the clergy would not choose as a candidate Fr. Alexander Dzubay, who was the Vicar General of the late Bishop Soter Ortynsky. This would be a proper reason for him to be an Administrator for a time being until a new bishop is appointed. Here the clergy became weak and agreed with Fr. Valentine Gorzo's request. They disregarded the old and worthy priest, loved by the people. He sacrificed himself, became an intermediary between the late Bishop Soter Ortynsky and the Uhro-Rusin people, for which he was despised by the Canons and the Consultors; Fr. Valentine Gorzo, Joseph Hanulya, Valentine Balogh and associates. Who for titles - sold out the Uhro-Rusin people, who would not permit the people - to acquire their rights, privileges, which they had, which were secured to them by the Church law as patrons.

The clergy who appeared in good faith at the meeting, had requested unity among the clergy and the people. They were deceived in their waiting, they left for home disappointed, not having hope for order in the Church affairs. They were aware that the people will not be pleased with the decision of the clergy, who has destroyed their beloved Fr. Alexander Dzubay, whom the clergy not long ago selected for a Vicar General and Spiritual advisor of the "SOJEDINENIJE", without him being a delegate to the -

Convention of the Sojedinenije. To forestall any movement among the Uhro-Rusin people, they selected as a candidate a devout and sincere Uhro-Rusin with full confidence in him, Fr. Gabriel Martyak

This was the reason for having a meeting April 5-6, 1916 of the Ecclesiastical National Congress, a week after Bishop Soter Ortynskys funeral, to unite the clergy and people. At the funeral the majority of the clergy agreed to present at the Congress Fr. Gabriel Martyaks name. But, here again Fr. Valentine Gorzo wone, who always was against such a movement, i.e., the goal to gain a Uhro Rusin Greek Rite Catholic bishop, a citizen of the United States. Because he was aware that he will not be among the candidates and fearing the loss of his influence in the administration of the - Greek Rite Catholic Church in the United States. He done everything possible to get a bishop from Hungary, and not to have an understanding with the people, they decided, that the clergy is not to attend the Congress. They only sent a representative Fr. Alexander Dzubay to make a fool out of him, whom Fr. Valentine Gorzo named "Mob leader", whos place is in mud according his thoughts if he appears at the Congress. ....

#### PETITION TO THE HOLY FATHER OF ROME

Holy Father:

In the name of the Uhro-Rusin Greek Rite Catholics of the Old-Slovanic Rite from Hungary in the United States of America. We are coming to your Holiness as to the Head of the Church of salvation, humbly begging to correct our Church affairs.

Our late Bishop Soter Ortynsky, who was a native of Galicia Austria did not understand the Uhro Rusin people of the United States of America, did not understand their traditions nor customs. He with his political views brought upon himself antipathy of our people, with his quick natured temper. Many a times his untactical moves, estranged from himself the Uhro-Rusin people in the United States of America.

With his hot temper and antipathy he was trying to carry out the order of the Holy See, without informing the Holy see about the conditions, circumstances and aims, that these be changed, modified according the circumstances.

These conditions drew the Greek Rite Catholic Church in the United States into an internal disorder, rebellion misunderstanding on all sides, that in blessed churches blood was flowing, churches property found itself in Courts. Some of our faithful wornout with the unbearable conditions, left the true Church fell into Schism, heresy; all this is going on for the past ten years.

As the representatives of the Uhro-Rusin parishes in the United States of America and the "SOJEDINENIJE" a Fraternal Organization of the Greek Rite Catholic Rusins, seeing the ruination of our Church, after three months of serious thinking and preparation listening to the voice of our conscience, we met in Braddock, Pa. on the Vigil of Annunciation (Julian calendar) to stress the Church and National affairs, to humbly pray for a cure from the Holy See.

On the basis of the Congress resolutions, bowing before the throne of St. Peter the Apostle, we beg your Holiness:

1. Appoint a bishop, a priest from among the United States of American settlers, citizens of the United States, a native of Hungary of the Greek Old Slovanic Rite.

Our reason for asking an appointment of a United States citizen, is that he be free of all kind of political inclinations that as a bishop, he would always be for the Greek Rite Catholic Church and the OLD-SLOVANIC rite, not to seek favors from European Governments.

Secondly, because a European person does not know the customs and special circumstances of the Mission work in the United States of America. He would not be beneficial only harmful to the mission. We are asking for an immigrant from Hungary to be our bishop, because three quarters of church institutions belong to the Uhro-Rusins and not to the Galician, Ukrainian Ruthenians. In our humble petition Holy Father, we are making a remark that the Eastern Rite Catholic people in the United States, have great confidence in the following three Fr.s: Alexander Dzubay, widower, former Vicar General of late Bishop Soter Ortynsky, whom the people would like to have as bishop. He is a zealous unselfish Catholic person which he proved by excluding 800 schismatics from the Sojedinenje, who were tolerated by his predecessors, who is one of the oldest and most practical priest. Fr. Theodosius Vaszocsik Dr. celibate, who with his zealous life and great theological knowledge, is highly respected and loved by the Uhro-Rusin people. Fr. Gabriel Martyak, widower is also a zealous and practical priest and loved by our people.

2. With great reverence and humility we pray, that the Holy Father will introduce for the Uhro-Rusins in the United States of America the resolutions of Councils: Lyon, Ferrara and Florence. Which stress the laws, privileges and customs of the Eastern Rite Catholic Church and on which resolutions was founded the Union of Ungvar in 1646-1649, in Hungary. Furthermore, we are begging the Holy Father to release us of the obligations concerning the "EA SEMPER" Bulla of June 14, 1907, also of the Decree of August 17, 1914. (Which are opposing our laws and privileges).

3. We are requesting from the Holy See that She in her correspondence with us Uhro-Rusins from Hungary, whos language, customs, morals differ from the Galician, Austrian Ruthenians, whos name contains a political trend, which is contrary to our views, because this name does not cover our Uhro-Rusin peoples national, historical, traditional circumstances, it is offensive to us. Let the Holy See name us natives of Hungary in the United States of America as UHRO-RUSIN PEOPLE.

For the above given reasons we beg the Holy See, that the newly appointed bishop in his nomination document, not be named "RUTHENIAN", but Greek Rite Catholic Bishop of the Old-Slovanic Rite.

4. We have about 100 Uhro-Rusin Greek Rite Catholic parishes, whos property is valued to be about five million dollars. We also have an organization the "SOJEDINENIJE" Greek Catholic Rusin Brotherhood with 70,000 members, worth a million dollars. We promise if our requests are fulfilled, that we in one or two years will build a seminary, cantors school, cathedral church, and other institutions

Again we are begging the Vicar of Christ, to hear our petitions. We remain in the name of the Uhro-Rusin Greek Rite Catholic -

parishes and with the trust of the Braddock, Pa., Congress.

Michael S Rusin, President of the Sojedinenije  
Michael Pachuta, President of the Nat. Defense Committee  
Michael Hanchin, Secretary of the Nat. Defense Committee.

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FATHER ALEXANDER DZUBAY AN ORTHODOX BISHOP.

Pastoral Letter of Fr. Gabriel  
Martyak. September 29, 1916

.....

July 25, 1916, Pittsburgh, Pa., As it is known to all, the dreadful history in the Holy Scripture, which happened 1833 years ago about Jesus Christ Our Saviour; when one of His disciples, named Judas of Iscariot, secretly betrayed Him, by consulting with the chief priests, and the elders of the people, who gathered in the palace of the High-priest, that by subtility they might put Him to death. Judas declared to them, that he was prepared to betray Our Lord, but not the people, so says the Holy Scripture, if they will give a reward. They appointed him 30 pieces of silver. The thought of the unfaithfulness and the betrayal made by one of His disciples brought more pain to the Sacred Heart of Jesus, then the thorned crown, which was placed on His Head, or all the wounds on His sacred body.

Painfully I admit, that this history was renewed in Fort Pitt Hotel, Pittsburgh, Pa., Where a follower of Judas, a recent disciple of Christ went with his followers to the head officers of the enemies of our faith, also to the archpriest to consult with them about betraying their own faith and Christ, who taught the true faith, which faith, our Lord teaches today through the mouths of His servants the priests.. This unfaithful disciple, also recieved a reward of silver for his betrayal, which was accompanied by an unfortunate bishops crown, which they placed on his head. I do not believe that it does not occur to him, when it is placed on his head, that with it he presses the thorns deeper into the head of Christ; I do not believe, that all the participants of this betrayal can posses peaceful conscience and soul.

A person with a beating human heart, would tremble at such a step and not only cold bloodedly judge, but would also avoid such persons.

With a painful heart, I have up to this time patiently waited an opportune time to make public this betrayal among our Uhro -Rusin clergy and people, and it is with great joy that I may declare that our faithful Uhro-Rusin people in general, also the Rusin clergy gathered at Conventions, and with their decisions brought - precious balsam for the wounds of Christ. They stood guard and comforted Him in His heart aching pains, by declaring that:

1. They condemn the step of this disciple, who had been so faithful to Christ for 37 years, as he had betrayed his Church, His Church, his faith, his people for a bishops crown the honor and the enlistment in the service of the betrayals.

2. They condemned all the participants, who partook in the betrayal meetings..

3. They condemned the murderers of Christ's servants who try



to dishonor the clergy and through them Christ and His Church.

4. The clergy declared publicly that they are of the Greek Rite clergy. The Rusin nationality will not be denied; our native country we love and honor. We are and always will be Rusins - and Greek Rite Catholics, but never Russians.

When I ask dear Fathers, if you will please read my humble Pastoral Letter, to the people, world, and Christ, please do beg the officers of the Sojedinenje to stand guard against the enemies of our faith, and prevent them from lowering the character - and spirit of Christ through the organ, may the enemies not use - the newspaper, as their sword to ruin our faith.

May the blessing of our Lord Jesus be with all.

The Lord is with us.

Lansford, Pa., September 20, 1916.

Gabrial Martyak  
Administrator

MEETING OF THE UHRO-RUSIN CLERGY IN NEW YORK, N.Y. 1917

Pastoral Letter, June 30, 1917.

No 292/1917

.....

The meeting resolutions were accepted as follows:

1. The clergy are declaring solemnly and publicly, that we Greek Rite Catholic clergy who immigrated from Hungary, and our Uhro-Rusin people belong to the ONE HOLY CATHOLIC APOSTOLIC - CHURCH, whose founder is Jesus Christ and His Vicar the Holy Father successor of St. Peter. Belonging to the Eastern Catholic Church using the Old-Slovanic language, we wish to preserve it - in its totality.

2. We are humbly begging the Holy See to appoint for us the loyal Uhro-Rusin children as soon as possible a Uhro-Rusin bishop from Hungary, with all rights, by which a Greek Rite Catholic Uhro-Rusin bishop is invested. This petition will be presented by Fr. Administrator and his three consultants.

3. To accomplish our goal, we opened a fund trusted to Fr. Administrator (\$2,365.00) which fund opened for the clergy pension, every priest is obligated to pay \$50.00 as initiation and yearly \$10.00 for this purpose. The pension of \$500.00 yearly is assured for the clergy, it will be paid from the interest of the capital. Until the capital will grow, so that the interest would cover the pension, each priest will pay the necessary share to make up the pension amount.

4. We obligate ourselves to build a cathedral church and residence for the Uhro-Rusin bishop.. Each priest is obligated to make a collection in his church.

5. We are obligating ourselves to establish a very needed orphanage, to which each priest will offer during the year \$100.00 ( 52 priests signed up) which amount will be \$7,400.00 It will be the obligation of a priest to induce the faithful and societies - to contribute to this fund. It was also decided to establish a - Cantors School and a parochial school.

6. To control the orphanage and School Fund the State law is to have two trustees. Other matters were also brought up, but at present we are concerned with the most important matters.



I do not doubt that you Rev. Fathers will give yourselves to - the Church and people, that you will understand the calling in this serious matter.

By the authority given me I order the following:

1. That every priest pay \$100.00 towards the Orphanage and School Fund to Fr. Nicholas Csopey, 695 Main Street, Wilkes Barre, Pa., Treasurer.

2. The pension Fund is to be sent to Fr. Victor Mirossay, 62 Ash Street, Yonkers N.Y. The Cathedraticum to the Administrator. -

Finally Rev. Fathers explain the great need of an orphanage, - schools and institutions, that may the people be charitable to support these institutions. In the month of August every Sunday have a special collection

The Grace of Jesus Christ be with you

Rev. Gabriel Martyak  
Uhro-Rusin Administrator.

SISTER MAKRINA AND EUFIMIA RECEIVES PERMISSION TO START A  
NOVICIATE FOR THE ORDER OF ST.BASIL THE GREAT SISTERS IN  
THE UHRO-RUSIN EXARCHATE.

No 11, 1921

Reverend Mother:

I received your kind letter addressed to me, which I read with great joy and satisfaction. If I dare to be open I will present to you my thought, that in dealing with the Order of St Basil the Great in Philadelphia, Pa., I see the hand of God in it. We with a sincere heart turned to the Administration of the Order of St. Basil the Great to help us spread the glory of God. The Providence of God is sending you Rev. Mother to help us to spread the ideas of Christ in our churches among our people.

With this, in the name of the Church Authority, in the name of Christ, I am taking you under my spiritual guardianship under my authority as Sisters Mary Macrina Hardy and Eufimia conferring the jurisdiction to conduct a Novitiate of St. Basil the Great Order in Cleveland, Ohio. With the statement, that I agree with all Rev. Mothers instructions. I will accept them as valid ones. I am also appointing Fr. Joseph Hanulya to be your Spiritual Advisor,

I am in full hope that your Reverence with all your might will multiply the number of candidates, novices. Your work will serve - the glory of God, the good of the Church and people.

Offering myself to your sincere prayers, I remain the servant in Christ

Peace of God be with you.

Rev. Gabriel Martyak  
Apostolic Administrator.

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## T H E NOMINATION OF BISHOP ELECT BASIL TAKACS MARCH 8.1924

## FIRST PASTORAL LETTER OF BISHOP BASIL TAKACS

Uniontown, Pa September 30 1924.

.....  
 WITH THE everlasting love for your immortal soul ,I greet you with my First Episcopal words, my beloved Fathers and dear Faithful.

Love gave me strenght and solidity to leave our beloved native land: "PODKARPATSKA RUS'" with a deciding spirit to cross the Ocean, to fulfill the order of Christ, promptly "Go into the world and preach the Gospel to all nations. ..Mk.71-16.

The living spirit in Christ Church always was, is and will be: LOVE. This love moved the heart of St. Peters successor, the Holy Roman See. With kind love towards our Eastern Greek Catholic Rite, and towards the salvation of the treasured souls of our faithful who are living in the United States of North America, he consented and appointed ne bishop. Because love and vision became real - through obedience. I humbly bowed my head before His Holiness Pope Pius XI. and took upon my shoulders the gentle burden of a Bishops obligation.

The obligation of a bishop is not an easy task, against the three stubborn fierce enemies of the salvation of souls, i.e. against temptations, to save the souls of thousands and thousands of people.

Even though my problems appear to over power the strenght of man, I am not dejected in spirit. I am placing all my hope in the grace of Almighty God and in the living faith of my clergy and faithful.

I trust in God, that the fountain of grace, the Holy Spirit - will not leave me, in such a great and important work, without a special help. At the same time I hope and trust in the cooperation of my Christ loving clergy and faithful.

My dearly beloved Brothers and Sons in Christ:  
 You waited for a long time, for 8 years expecting and petitioning for a bishop of your own blood and flesh, your nationality. Your request is fulfilled. Your Bishop is among you, sent by the Holy Father of Rome. A bishop not a stranger in spirit and blood, a sincere son of "PODKARPATSKA-RUS'", who with one soul one heart - is with his people, who are overwhelmed with the spirit of his blood, to lift up the people in religion, morality, culture and nationality to the highest degree to the most educated people.

Do you wish to make success in a short time? Follow me, work with me. As my message here in the land of free America, which comes to life in the union of good deeds, love and obedience. Will be a fruitful success on your part only through your good deeded love and obedience can be accomplished.

Love and obedience are the vivifying essential elements of building the Kingdom of God in the Church of Christ upon earth.

Without deeds of love, faith is dead and without the deeds of obedience it is not fertile.

God requests from us a sincere and blessed supernatural love. With such a love you are to love your Church authority, your appointed ones as the Holy Scripture says: "They care for your souls". Love your religion, faith and do not permit the dishonest sales-

man to mislead you away from your forefathers heritage. Love our beautiful Eastern Rite, do not change it, or leave it light mindedly through your weakness or some earthly reasons. Love your people, your beautiful language. Do not be ashamed of it, do not deny it before strangers, but love one another with real love, because we all are brothers, all the commandments of Christ unite us: "This command I give you, that you love one another". J.XV.17. For he that loveth his neighbor hath fulfilled the law" Rom.XIII, 8.

Dearly beloved Faithful, the virtue of love is not less important, than the love virtue of obedience, because these two virtues are the golden characters of the New Testament. Mankind through - his disobedience lost his blessedness and through the obedience of Christ was saved. For as by the disobedience of one man, many were made sinners; so also by the obedience of one, many shall be made just. Rom.V.19. Christ saved us with His humility, being obedient unto death on the cross" (Phil. II.8) He with His divine OBEDIENCE TAUGHT US TO OBEY: "not my will, but Thy will be done." (L.22,42). - With His divine teaching and death, has proven His obedience.

Our salvation depends upon us, if we follow Christ, because Obedience is an Angelical act. Disobedience is a diabolical act.

Where there is no obedience, there begins the misunderstanding dissention, heresy, sin.

In obedience is great knowledge, firm strenght and defying peace.

The spirit of this world is, the spirit of disobedience and pride. The spirit of Christ is kindness and childish meekness. Without obedience there is no order, no salvation, no strenght in building up and spreading ideas, only choas, hatred, sin, evil and dispear.

I am convinced Rev. Fathers and dear Faithful, that no one of you wish to see such a dark picture in the future. For such a reason I dare to ask you in my first greetings, that you show your love and obedience to me, because with the virtue you can secure - your aouls salvation.

I am sending my episcopal blessing to the clergy and all of - my faithful.

In firm hope that on the foundation on the will of our Saviour and the spirit of the Holy Mother church, with cooperating work it will be possible for us to build up our Greek Rite Catholic Eparchy, in the free land of the United States of America, for the glory of Almighty God and the salvation of all jur dear faithful.

The grace of our Lord Jesus Christ, the love of God, the Father and the communion of the Holy Spirit, be with you all.

Your humble Father in Christ.

Basil Takacs, Bishop.

Uniontown, Pa. September 30, 1924.

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## C U M   D A T A   F U E R I T   D E C R E E   M A R C H   1929

Vidi: Canon Law. Text and Commentary  
T. Lincoln Bouscaren, S.J Bruce Pub.  
Co. Milwaukee Vol. I. pp 6-16.(1934).  
Pastoral Letter of Bishop Basil Takacs

## A P P E N D I X   I I .

ON THE SPIRITUAL ADMINISTRATION OF THE GREEK-RUTHENIAN  
ORDINARIATES IN THE UNITED STATES OF AMERICA

Vidi: Catechism By; Julius D.Grigassy  
p. 237.

By the Decree "CUM DATA FUERIT", given by the Sacred Oriental Congregation on March 1,1929, the spiritual administration of the Greek-Ruthenian Ordinariates in the United States of America was made secure for a period of TEN YEARS, Since all things considered, THIS TEN YEAR PERIOD OF TRIAL has proven that such a Decree was highly beneficial to the religious life of the faithful in that country, this Sacred Congregation, Acknowledging the wish of the Most Rev. Amleto G. Cicognani, Titular Archbishop of Loadicea in Phrygia and Apostolic Delegate to the United States of America, and of the Most Rev. Basil Takacs, titular Bishop of Zela and Apostolic Exarch for the Ruthenians from Subcarpathia, and also of the Most Rev. Constantine Bohacevsky, titular Bishop of Amisus and Apostolic Exarch for the Ruthenians from Galicia, has decided to confirm this decree for ANOTHER TEN YEARS, with few changes or additions that follow.:

Art. 15. All rectors of the Greek Ruthenian parishes and missions in the United States are appointed through a decree of their Ordinary of the Greek Ruthenian rite, excluding any intervention of the faithful. They are removable ( at the will of the Ordinaries of the Greek Ruthenian rite. They may not, however, be removed without grave and just reasons).

Art. 39 Marriages, both between Greek Ruthenians and between the faithful of different rites, must be contracted with the observance of the form prescribed in the Decree "NE TEMERE" and therefore are to be blessed in the rite of the woman, (by the woman's pastor). But if a just reason the marriage may be celebrated in the rite of the man according to the judgement and with the consent of the local Ordinary.

The above, having been proposed to His Holiness, Pope Pius XII by the Undersigned Card. Secretary in an audience granted on the 23rd day of November, 1940, was approved and ratified, and at the same time ordered to become public law through a Decree of the S. Oriental Congregation.

Notwithstanding anything to the contrary.

Given at Rome, from the Sacred Oriental Congregation, on the 23rd day of November 1940

E. Card. Tisserant, Secretary

I. Cesarini, Assessor.

## A P P E N D I X I I I

The faculty permitting the change to another rite is reserved to the Holy See alone.

In order that the discipline concerning the adherence of faithful to their original rite may be more firmly kept, His Holiness, Pope Pius XII. in an audience granted the 23rd of November 1949 on the proposal of the undersigned Card. Secretary graciously decreed that the faculty of transferring from one rite to another be granted only by the Holy See.

The faculty, therefore, that has been granted to ApostolicNuncio's and delegates by the Decree "NEMINI LICERE" of December 6 1928. (Cfr. A.A.S. 1928,p.416) cases; and the judgement concerning everything that refers to the change from one rite to another, whether it is a matter of clerics or faithful, is now directly reserved to the Sacred Congregation

Notwithstanding anything to the contrary.

Given at Rome, from the Sacred Oriental Congregation, on the 23rd day of November 1940

Card. Tisserant, Secretary  
I. Cesarini , Assessor

## A P P E N D I X I V.

## THE FAITHFUL OF THE GREEK- RUTHENIAN RITE

Art. 28 The faithful to support the Greek Ruthenian Rite are bound to attend and liberally to support their own churches, and - to observe the prescriptions of their own rite. But in districts where there is no churches nor priests of their rites and where owing to the distance, they cannot go to their own church without grave inconvenience, they must, in order to fulfill the precepts of the Church, hear Mass in a Catholic church of the other rite,, and receive the sacraments from the priest of the other rite.

Art. 29 Attending on the part of the Greek Ruthenians, even though it be continuous, at the churches of the Latin rite does not effect a change of rite.As regards transferring from one rite to another, the norms given by the Sacred Congregation by the decree "QUO FIRMITER" November 23 1940

Art. 30. Priests of the Latin rite are not allowed to induce any member of the Greek Ruthenian rite to transfer to the Latin rite contrary to, or aside from the canonical provisions which govern changes of rite.

Art. 31 The faithful of the Latin rite, even if a priest - of their own rite is available can validly and licitly confess - their sins and receive sacramental absolution from a priest of - the Greek Ruthenian rite approved by his Ordinary. So too the - faithful of the Greek Ruthenian rite can confess their sins to a priest of the Latin rite who is approved by the bishop.

Art. 32. All the faithful of whatsoever rite may, for devotion receive the Sacrament of the Eucharist, consecrated according to any rite; and besides, where necessity urges and there is no - priest of the other Rite available, a Greek Ruthenian priest may administer the Eucharist which has been consecrated from unleavened bread, and conversely, a priest of Latin rite may administer that

which has been consecrated from leavened bread, but each must follow his own rite in administering it.

Art 33 Any member of any Oriental rite validly and licitly fulfills the precept of Paschal Communion even if he communicate - in a rite other than his own. It is desirable, however, that the faithful fulfill the precept of the Paschal Communion each in his own rite, and in his own parish church; and those who may have fulfilled it in another parish should take care to inform their own pastor of the fact that they have fulfilled it.

Art. 34 Holy Viaticum should be received by the dying in - their own rite and from the hands of their own pastor; but in case of necessity it is allowed to receive it from any priest; the priest, however, must administer it according to his own rite.

Art 35 The celebration of funerals and receptions of emoluments in families of mixed rite, belong to the pastor of that rite to which the deceased belonged.

Art. 36 To prevent grave inconvenience which might accrue to Ruthenians, they are given permission to observe feasts and fasts according to the custom of the place in which they are staying; but such observance does not produce a change of rite. As regards the hearing of Mass on feasts which fall on the same day in both rites, they are bound, in order to fulfill the ecclesiastical precept, to assist at the sacred liturgy in a church of their rite, if there is one in the place

Art. 37 Association of the faithful of the Greek Ruthenian - rite shall be under vigilance of the Ordinaries, and these shall name the priest who is to have charge of the said associations, lest any abuse creep into them in regard to faith morals, or discipline. Hence it is praiseworthy on the part of the faithful to join associations which have been formed, or at least approved, by ecclesiastical authority. They should, however be on their guard against associations which are secret, condemned, seditious, suspect, or which seek to elude the supervision of lawful ecclesiastical authority.

Likewise Catholic newspapers, magazines and periodicals under the supervision of the Ordinary; and without his permission priests should neither write in them nor manage them.

#### MARRIAGES BETWEEN THE FAITHFUL OF MIXED RITE

Art. 38 Marriages between Catholics of the Greek Ruthenian and of the Latin rite are not forbidden; but to prevent inconveniences which usually arise in families from the diversity of rites, it is provided that the wife may at the time of the marriage or during its continuance pass over to the rite of her husband. But, after the marriage has been dissolved, she is free to return to her own original rite.

Art 39 Marriages, both between Greek Ruthenian and between the faithful of different rites, must be contracted with the observance of the form prescribed by the Decree "NE TEMERE" and therefore are to be blessed in the rite of the woman, by the woman pastor. But, if a just reason is present, the marriage may be celebrated in the rite of the man, according to the judgment and with the consent of the local Ordinary. (Per Decretum Nov. 23 194- - p.239).

Art. 40 Matrimonial Dispensations in marriages of mixed - rite must, when they are needed, be asked of and granted by the Bishop of the prospective bride.

Art. 41 Persons born in the United States of North America of parents of different rites, are to be baptized in the rite of the father; for the children of both sexes must absolutely - follow the rite of the father.

Art. 42 Baptism received in another rite on account of - grave necessity, that is when the child was near death, or was born in a place where at the time there was no pastor whom the father could consider his pastor, does not produce a change of rite; and the priest who performed the baptism must send the record thereof to the proper pastor.

Art 43 Children belong to the jurisdiction of that pastor to whose rite their father belong, except those born illegitimately, who follow the rite of the mother.

AN OPEN LETTER TO ALL THE GREEK RITE CATHOLIC CARPATHO  
UHRO-RUSINS.

Leaflet.Bridgeport,Conn

St Johns Parish.November 16,1930

An open letter to all Carpatho Uhro-Rusin Greek Rite Catholic parishes, Brotherhoods and Sisterhoods of the Greek Rite Catholic Rusin Sojedinenije and Sobranije.

September 18, 1929 the Greek Rite Catholic Congregation of - St. John the Baptist, Bridgeport,Conn., sent a following letter to Bishop Basil Takacs, to the Editor of the Amerikansky Russky Viestnik, and to the Editor of the Prosvita,Sobranije:

"The Holy Father issued a Decree, which concerns the Greek Rite Catholic Church in the United States of America. One of the paragraphs of this Decree states: THAT FOR THE FOLLOWING TEN YEARS ONLY CELIBATE CLERGY MAY COME TO THE UNITED STATES OF AMERICA, FROM THE OLD COUNTRY. Consequently if our seminarians who are - studying in the Old-country Eparchys, after the completion of their studies get married, they cannot return to the United States - of America, the land of their birth and function as priests. Consequently the Greek Rite Catholic Church of St. John the Baptist in Bridgeport,,Conn., at a special meeting unanimously resolved to protest against the violation of law and privileges, which were secured by our forefathers in the Union of Ungvar with the Holy Sec. The parish officers were trusted to send a protest to Bishop Basil Takacs and to publish the protest in our newspapers, inviting all the parishes to do so on their meeting, bring forth their protest against this paragraph of the Decree and send it to Bishop Takacs and our newspapers for publication, to prove the full and solemn understanding in this very important matter - which concerns us.

To this OPEN LETTER we did not receive a reply. Later on all the Bridgeport Brotherhood and Sisterhood of the Sojedinenije - turned to the Presidents of the major and Sokol departments, requesting the publishing of the OPEN LETTER. Nothing has been done in this matter. Before the Annual Meeting of the Board of Trustees of the Sojedinenije, we sent again a letter concerning the matter, requesting the publication of the "OPEN LETTER . The So-

jedinenije Board of Trustees replied, if other newspapers, especially the "VOZD-LEADER", the official organ of the "RUSIN ELITE SOCIETY", would publish the article once more concerning CELIBACY, the hand of the Editor of the Amerikansky Russky Viestnik and Sokol would be free, and the requested letter could be published. Many months passed and still nothing was done.

Concerning this CELIBACY matter, the officers of the Sojedinenije lodges in Bridgeport, Conn., decided to send out a Circular - Letter to all Greek Rite Catholic Parishes, all lodges of Sojedinenije and Sobranije. That all the parish Societies decide at their meetings about celibacy question. Send their resolutions to Bishop Basil Takacs on the enclosed declaration.

In hope that in this grave question, you will stand by us - protecting our laws of our Greek rite.

Respectfully yours

St. John the Baptist Lodge # 126 Sojedinenije  
Stephen Varhol, Pres. Paul Stefura, Secretary  
St. Nicholas Lodge # 522 Sojedinenije  
Andrew Zaleta, Pres. Peter Krajnak, Sec.  
St. Anns Lodge # 270 Sojedinenije  
Zuzanna Ihnat, Pres. Zuzanna Zahorsky Sec.  
Protection of the Bl.V.Mary Lodge # 614 Sojedinenije  
Susie B Dirgo, Pres. Mary Lukacs, Sec.  
SS. Cyril and Methodius Lodge # 3 Sokol Sojedinenije  
Joseph Lesko, Pres. Michael Mihalko Sec.  
Nativity of the Bl.V.Mary Lodge # 11 Sokol Sojedinenije  
Anna Kasper, Pres. Julia Vojnik, Serc/  
SS. Peter and Paul Lodge # 4. Junior Dep. Sojedinenije  
George Demcak, Guardian, Michael Skirkanich, Serc.  
Assumption of the Bl.V.Mary Lodge # 5 Junior Dep. Sojedinenije  
John Bobko, Guardian John Timchak. Sec.

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WITHDRAWAL OF BISHOP BASIL TAKACS PROTECTION  
FROM THE RUSIN ELITE SOCIETY  
"LEADER-VOZD" Cleveland, Ohio  
Vol II. 1930 p.4.  
A N N O U N C E M E N T

The Executive Committee of the RUSIN ELITE SOCIETY at its - meeting held November 27, 1930 in Akron, Ohio, acknowledged the - report made by the Supreme President, That our Bishop and Supreme Protector of the Society withdrew his protectorate over the Society and suspended the Supreme Spiritual Advisor, the Editor and Business Manager from their respective offices, for the reason that in the latest issue of the RUSIN ELITE SOCIETY official organ, the "LEADER-VOZD", article appeared written in defense of our Eastern rite and criticizing the disciplinary rules objectively, of the Church Authorities which rules are injurious - to our traditional Eastern rite and privileges.

When in spite of repeated requests from the Supreme President our Bishop refused to change his decision and denied the Societys petition to appoint a new Spiritual Advisor for the religious direction of our society, the Executive Committee acknowledged -



this decision of the Rt.Rev. Bishop and on account of a new situation thus created and due to the withdrawal of all ecclesiastical support, the Executive Committee adopted the following resolutions:

1. The RUSIN ELITE SOCIETY as in the past, so in the future will always work for the high ideals stated in its charter.
2. In its management and administration, the RUSIN ELITE SOCIETY will strictly adhere to the regulations of the Catholic Church of the Eastern rite.
3. Whenever and wherever the occasion demands, the Rusin Elite Society and its official magazine will stand in the service of our ancient Eastern Rite and uphold it in its entirety.
4. In national, political questions the Rusin Elite Society shall be adherent to no political party. In its activities the society will always strive and work for the welfare of our Rusin people and for their cultural and literary uplifting as a collective homogeneous whole.
5. The Executive Committee expresses its most sincere thanks to Rev.Fr. George Hric, former editor and to Rev.Fr. Stephen Gulyassy, former Business Manager for their valuable and unselfish work, untiringly in the service of the high ideals of the Rusin Elite Society and carried the cultural advancement of our Rusin people in their hearts. These two Rev. Fathers with their zeal for the youth and their effort towards developing the religious and national consciousness in the hearts of our young people shall always shine as a torch before the members of the Rusin Elite Society pointing out the road for them.

Because of this new situation, the Executive Committee empowered the Supreme President to appoint a By-Laws Committee, whose duty it shall be to restudy our constitution and present before the Second Convention of the Rusin Elite Society to be held in February 1931 any changes this committee considers advisable and necessary in conformity with the above adopted resolutions.

That our Society may carry on its task in the future more efficiently in harmony with the above adopted resolutions, the By-Laws Committee is authorized in their work of studying the Constitution, to inquire into the opinions of our Rusin American National leaders, who can give their views to them in word or writing, having been invited by the Supreme President to do so.

Executive Committee of the  
RUSIN ELITE SOCIETY

GREATER UNDERSTANDING IS NECESSARY  
Pamphlet. One of the 90 0/0

In the issue of the A.R.Viestnik of October 16, 1930 a short announcement appeared "RESIGNATION" a trust worthy source informed us that Bishop Basil Takacs resigned from the Protectorship of the "RUSIN ELITE SOCIETY" at the same time the Spiritual Advisor, Manager, also the Editor of the official organ of the Society resigned from their office.

How characteristic it is :

1. The A.R.Viestnik did not take the trouble to advise its readers as to the reason of the resignation, whereas it was well aware of it.

2. The A.R.Viestnik took it very lightly, that all managers being aware of their suspension.

3. That A.R.Viestnik which a year ago, months ago has invented all kind of evil about the "Rusin Elite Society" to destroy it at present it is not rejoicing over its blow, which fell upon this Society.

4. Being that the Amerikansky Viestnik is aware, that the - resignation came about on account an article in the "Leader-Vožd", against celibacy, it did not write about it. This means that the declaration of the Sojedinenije Board of Trustees will do everything possible, against celibacy, is only a bluff.

It is necessary to make a note for the history, that this - change came about September 26, 1930, when an article in the "LEADER-VOŽD" appeared under the title "MARRIAGE OF OUR CLERGY" in No 8, and previous articles.

The recall of Patronage, Spiritual Advisor, Manager and forceful discloser of the author of the article, all the clergy were suspended from their office and forbidden to write about such topics.

I am not going to criticize the verbal order (that will be done by history, which cannot be held back). I will live with the irrevocable appealing law, with the better informed. I am doing this without hatred (sine ira), odio et studio partim, but wholly historically, judicially, because I am fully aware that a greater - understanding is necessary.

The stumbling block is "CELIBACY"; will our future Eastern Rite Catholic clergy be permitted to marry before ordination. Will it be possible for our bishop to ordain married men ?

I am not going to describe the reasons, motives nor mood of - the introduction of "CELIBACY" in the Latin rite Church. Maybe there will be no need to explain it, but I will state: that only in the Latin Rite Church it is a law, that after ordination not permitted to marry, nor to praise the marital life over virginity. History testifies that at the Council of Trent it was the debate over celibacy, was purposely avoided. With this act the direct prohibition of marriage of seminarians before ordination was not brought forth.

I will state directly the source of forbidding the Eastern - Churches Law. The document of the Union, according its introduction it contains:

We according the proscribed form laudly said the "PROFESSION OF FAITH ", i.e. that we believe and particularly, what our Holy Roman Mother Church believes and what the Church orders to believe

Pope Innocent X. the Pastor of the Universal Church of Christ we accept Him and His successors, wish to introduce with the added conditions:

1. To be free to use the Greek Rite Churches Rite freely
2. To have a bishop elected by us and approved by the Apostolic See.
3. To use freely the Church Laws.

The Union was in Ungvar April 24, 1649 on St. George day and it was written and proposed for a bishop the elected Peter Parthenius, with the agreement of the Latin Rite Bishop of Eger, Esztergom and Vacz January 15, 1652 and was sent to Rome (Vidi: J. Basilovits. P.I.C. XVI 84,5,6.).

To this from Rome came a reply, among others: According the presentation of this matter to the Congregation and the general - inquisition, after a serious deliberation, hearing the thought - of the Cardinals, and on the recommendation .... With this letter with the Apostolic Authority we are permitting and ordering - not to oppose this .... having no opposition to the order (Vidi: J. Bazilovits p.IV C. XII 69 70).

The Union of the Galician Rusins had the same conditions June 12, 1595, which was approved in February 23, 1696 by Pope Clement VIII in Bulla "Magnus Dominus Laudabilis" and in Bulla "Docet Romanum Pontificum" describing the rights of Eastern bishops.

There is no doubt, that the composers of the above presentation of Union undoubted meant by the word "RITE, OBRJAD" meant all that belong to the celebration of the Divine Liturgy. No doubt that the word "libertates", free us of law, especially the right of marriage of seminarians, right of the clergy to Confirm.

There is no doubt that Rome was well aware, that did the word "rite" and "law" mean. About 300 years old agreement testifies the full understanding of both parties.

The completion of such a Union that it is worthy to note - that it happened at the time of the Trident Council. After the 500 year struggle the Western Church introduced celibacy in the - Latin rite for its clergy. No question about it, that the reasons were important, that the Pope and the Cardinals with a mature deliberation, approved the conditions of the East.

THE RESPONSE OF THE EASTERN CONGREGATION TO THE ACTIVITIES  
WHICH FOLLOWED BISHOP BASIL TAKACS'S ANNOUNCEMENT OF THE  
DECREE " CUM DATA FUERIT ".

Pastoral Letter May 18, 1931, No 66-1931

It was noticed for a long time that the spirit in our Church and the feeling of the discipline, which in the past progressed so wonderfully among us, it is failing and the evil results of these circumstances, here and there are noticed. This fact did not pass the attention of the Holy Apostolic See. For this reason I feel it to be my obligation as a bishop, to call the clergy's attention in this matter in our Eparchy.

The promulgation of the Decree "CUM DATA FUERIT", among one part of the clergy caused dissatisfaction concerning this situation. The Holy Apostolic See as in the past and at present continually demanded that the active clergy in the United States of America be "CELIBATS". A part of the clergy felt offended and opposed it they began to introduce a struggle, placing fear in the people, - with their most evil thoughts.

This forced the Holy Congregation of the Eastern Churches to speak up against such an unreal movement and finally to state the meaning of the Highest Church Authority in this matter. I AM MAKING it my obligation to bring to the attention of the clergy, the meaning of the Sacred Congregation for the Eastern Churches in its fulness, verbatim:

SACRED CONGREGATION OF THE EASTERN CHURCH

No 572-1930

March 12, 1931

Your Excellency Msgr. Basil Takacs  
 Ordinary of the Podkarpathian Rusins  
 Homestead, Pa

Your Excellency:

This Congregation for some time was forced to consider with - sorrow that the Podkarpathian Rusin clergy in the United States - of America is spreading agitation, in magazines and newspapers abusing the Holy See in Church matters of celibacy.

This truthfully is unjust and unintelligible, because one order which was sent from the Holy See concerning celibacy for the clergy of both Rusin Ordinariates in the United States of America as contained in the 12th paragraph of the "CUM DATA FUERIT" March 1, 1929 that the clergy be celibates.

This order in the paragraph 12 is not new. It is only a repetition of the Congregation Propaganda de Fide for the Eastern rite. The Congregation by its Encyclical Letter of October 1, 1890 - instituted celibacy in the United States of America. (Coll. P. F. Vol. XI, p. 357, also in April 12, 1894 Coll. P. F. Vol. XI p. 303) was also approved by a Decree "Romana Ecclesia" May 1. 1897 in which the Latin Ordinaries are to take into their care the faithful of the Rusin rite, i.e. their guardianship. (Coll. P.F. Vol. XI, p. 357).

This presentation is suffice to prove, the false statement of those who proclaim that the Holy See wishes to ignore the customs traditions and privileges of the Rusin clergy forcing upon them the discipline of the Latin Church. It may happen that some may be fooled, for the sake of their souls and shame for the name obedient clergy towards the Highest Authority. It would be praiseworthy if Your Excellency would enlighten the minds of your clergy with the presented facts.

With High Esteem

L. Card. Sincero, Secretary  
 A.G. Cicognani, Assessor

As it is noticed from the above given order, the Apostolic - See is raising its reminding words against the accusation on the newspaper and pamphlets, because in those the principle is to disturb the souls and serve disorder. Besides this, this movement, wishes to restrict the tripple power of the Apostolic See. (Potes-tas docendi, ministrandi, et regendi), the ability to teach, serve and rule the practice which the Holy Apostolic See is continueing from the beginnin-.

Dear Rev. Fathers, you are aware AS I am, that the Church can give orders for the MISSION TERRITORY, which is proven beneficial to the Church throughout centuries. Here it gives concession and there it leaves pressure, as the condition requires it. The same happen to us Rusins in the United States of America. All our laws and privileges of the Greek Rite Catholic Church are left to us, only the law of MARRIAGE OF CLERGY was taken away. Which is a question of discipline and does not concern religion or rite, as aroused the people to fear. The Holy Apostolic See already in October 1, 1890 brought this decision. The 41 years old transgression brought about this order, being aware of the spiritual salva-

tion of the faithful yielded, and has not shown their rude decision; it permitted the married clergy to function in the vineyard of Christ, but it never renounced its principle. Many a times, it remarked that they intend to have celibacy in the United States of America. The clergy of our Eparchy are well aware of that.

Could any of the clergy honestly accuse the Holy See for permitting the 41 year old matter to stand, that we befriend ourselves with this fact, preparing the people for this. It is not true that this great permission burdens us in this matter, for our personal or family circumstances for these consequences we dare to accuse others.

When the Latin rite Missionaries some hundred years ago received permission to go to America and preach the teaching of Christ Jesus, they thought, that the Holy See will not make any changes, but will keep the European system in America also. Rome decided otherwise. Did not permit Chapters, Diocesan clergy and Abbat title, besides the bishops title, nor other appointments were given. The clergy were satisfied and their hard work did not weaken, because it stood on the height of its calling. A beautiful example is to observe which is our obligation.

This method, when the disciplinary question is concerning the clergy exclusively and we are trying to provoke the peoples will into it, for this we cannot condemn them. This method is only limiting the laws of the Holy Mother Church dulling the law and a authority, of the earthly Vicar of Christ, which is a very grave deed in the Church, belittling the Highest Authority which Christ Himself instituted in the person of St. Peter and His successors. The power, order of this highest dignity to subject it to the will of the people is unheard audacity, boldness and evil which would bring fear to the good laity. Not acknowledging the highest dignity meaning destroying the establishment. Such matters the Church never permitted, nor will it permit it at present. This would mean the victory for Satan.

Rev. Fathers please judge this fundamental deed, then you will be aware how we separated ourselves from the spirit of the Church, and how great wounds we made on the body of the Church discipline. This cannot continue, because it could bring for us death. Let us consider the danger of our popularity which rests exclusively on mankind suffering. Today is Hosanna and tomorrow could be crucify him. If we wish that the highest dignity fail and clothe the people with it. Who will secure our rights. The zeal of the people will sweep us with its zeal, which cannot humble, nor will not know the limit of laws, who will we be.

Our Holy Mother Church from the very beginning abolished the "Potestatem magisterii ministerii et regiminis", the Church did not renounce that, by any means and for us clergy did not leave anything, but to place ourselves to the fundamental canonical obedience. This is the greatest virtue of the clergy and the best armour of Christ's Church. With this the Church ruled the people for over 1900 years. With this the Catholic clergy deserves the name "acies bene ordinata" that is why honor respect is given to us in the whole world. Let us travel on this road. It is our obligation to give ourselves to total obedience, with that we will conquer our will, which does not want to limit itself; we will conquer judgement which does not wish to bow before the truthful meaning of others.

We are to feel with the heart of the Holy Mother Church. Think - with her mind, because to obey is a sacrifice, which we can offer to God, which is the shortest road to perfection. We will be good Catholics, not only then when we can live with the benefits of the Church, but it is necessary for us to prove, that we will remain the same, even then when we will have to bring a sacrifice.

Rev. Fathers the Church is eternal "Roma aeterna", it did not shed tears at the fall of the Roman Empire, it did not feel that it should share its fate, but believed in the promise of Christ, it worked, conquered people and again built up Christianity on - RUINS OF THE Roman Empire and became victorious in all times. This victory was secured by our Saviour, we will not be bold to say - that the Catholic Church without us will not exist, that we are indispensable in the program of the Catholic Church. That on that foundation we can dictate, refer to contracts which secure our - privileges, this would only testify about our wrong attitude, because the 300 year old Union should of been made thighter with - the true Church of Christ and to inject into our heats the practical life, the request of Church Authority and the feeling of obedience, as we ourselves would like to show in every case if it - concerns injustice. If our fear is this matter is just and serious to recall this, which is the fault of our ancestors. If we have only a little feeling of or dignity, we should deny it, because it would mean destruction of law and our existance.

This is the honest truth Rev. Fathers, that in the present circumstances not only the Holy Apostolic See, but the whole Catholic and Protestant world here in the United States and in the Oldcountry, is a general Catholic meaning before God and people. First - of all our clergy will be responsible if our faithful will loose in this blessed struggle their spiritual equiponderous, by becoming apostates. God save us. Here is the time for the clergy to prove that they are standing on the hight of their calling, will do their hard and responsible work of the good Shepherd.

It is my pleasant obligation when I express my recognition of high respect of the majority of our clergy, which stood afar, and away from all kind of conspiracies, who are sincere clergymen of Christ who eliminate all personal, family interests, accepting the will of the Holy Mother Church. I beg Gods blessing upon them may they further on work unselfishly to strenghten the Church discipline, as they did until now. This is the request of the Holy Apostolic See and the Catholic meaning. All those who have part in disorder, let them repent and try to repair the action of their harm done. Let them realize, that their deeds were not worthy of a - priest. It was only a method by which they risked the good name of our clergy, before the Holy Apostolic See and our good faithful./ "Dixi et salvani animam meam".

Accept my Hierarchial blessing

Your benevolent Father in Christ

Basil Takacs, Bishop.

THE DECLARATION OF FATHER STEPHEN VARZALY

ARV. June 11, 1931. p.1. No 24

The Cleveland, Ohio "RODINA" No 23 of June 4, 1931 in a little -

article "Short Remarks" it states:

One of our Sojedinenije men writes to us: The Editor of the A. R.V. is suspended. It is about two months now that the Editor did not write a single sentence. But, his name is still in the newspaper and most probably he is receiving a salary. How can we find out the truth about this situation ?

These remarks of the "Rodina", in the interest of truth and the Sojedinenije, I cannot leave without a remark.

For the information of our members of the Sojedinenije, and - the not informed writer of the "Rodina", I am informing the following:

Through the confidence of the Delagates of the Sojedinenije XX th Gary ,Indiana Convention, held in 1929, I became the Chief Editor of the Amerikansky Russky Viestnik, the official organ of the "Sojedinenije".

The unexpected election of my person to the post of a Chief Editor of the A.R.V. was great honor and distinction.

The important and responsible work of an Editor of the A.R.V., I took it with great fear, hoping that God will help me. I began my work seriously and consciencesly. From the very beginning of my editorship worked with all my strenght in the interest of the Sojedinenije, the Rusin people and the good of our Greek Rite Catholic Church.

During my daily order of editorship, the question CELIBACY came up. I had to occupy myself with the question on the pages of the A.R.V., because this was a demand of my conscience, interest and paragraph of the Sojedinenije and two special resolutions of the Board of Trustees of the Sojedinenije.

The Board of Trustees of the Sojedinenije ordered me to write against CELIBACY and to protest the laws and privileges of our Eastern Rite.

I fulfilled the decision of the Sojedinenije Board of Trustees consequently and precicely. In our organ I wrote several articles against CELIBACY and in defense of our laws and privileges of our Greek Rite Catholic Church of Rusins.

My articles against CELIBACY did not please Bishop Basil Takacs, on account of these articles April 23, 1931 Bishop Basil - Takacs took away from me the permission to edit the A.R.V..

Even that, I obeyed the order of the Bishop, he, to my surprise suspended me May 1, 1931 as a priest.

When I expressed my disagreement in a letter, against the - bishops attitude concerning my person. He decidedly reminded me to resign formarly from the editorship of the A.R.V and saw to it, that my name was taken off the newspaper.

I fulfilled the request of the bishop, when I resigned from - the editorship of the A.R.V. April 5, 1931.

Michael Yuhasz Sr., President of the Sojedinenije, who is also against celibacy, in the interest of the Sojedinenije did not accept my resignation, about which he notified me officially, saying: in the sense of the paragraph of the Sojedinenije By-Laws he has no right, no power, therefore he could not accept my resignation, because I only fulfilled the will of the Board of Trustees , when I wrote against CELIBACY defending the laws of our Greek Rite Catholic Church.

The Board of Trustees of the Sojedinenije will stress the matter of my resignation from the editorship of the A.R.V. on their -

annual meeting July 29, 1931.

Since April 23, 1931 I am not editing the official organ of - the Sojedinenije, nor am I receiving my salary.

Being that the Sojedinenije President did not accept my resignation, I am still the legal Editor of the A.R.V., I am punctually present in my office in Homestead, Pa., in the Sojedinenije building. This is my obligation, because I am responsible for all to the members of our Organization, until I am the legal Editor of - the A.R.V.

Fr. Stephen Varzaly  
Editor of the A.R.V.

BISHOP BASIL TAKACS RESIGNS AS PROTECTOR OF THE SOJEDINENIJE  
Pastoral Letter June 12 1931  
No 80/1931.

.....  
Being that in the present conditions the Sojedinenije Board of Trustees are carrying a provocative mark and seal of such tendency, which wishes to shake the principle of the highest authority of the Church, destroy the discipline, not having hope that their system will be corrected, stopped. Therefore it is necessary for me to take the consequence of it and resign from the protectorate of the Sojedinenije.

When I am communicating with you Rev. Fathers this situation, I am calling your attention, that let every priest stand on the height of his calling and try to overcome this destroying work among the people, a work which certain few are trying to achieve by deceit.

Be worthy of your ancestors. The whole Catholic world is watching us. Do not permit no one to damage our good name.

Giving my episcopal blessing

I am your benevolent Father  
in Christ

Basil Takacs, Bishop.

THE PRJASEV " RUSSKOJE SLOVO" NEWSPAPER CONDEMNS CELIBACY  
A.R.V. June 18. 1931 p.1.

The struggle for the laws and principles of our Holy Eastern rite has begun, all the faithful sons and daughters of the Greek Rite Catholic Rusin Church in the United States of America are obliged to take part to secure the future of our religion in the - land of George Washington and to defend our treasured and beautiful RITE..

I do not doubt the faithfulness of our Rusin people concerning their ancestors, their grandfathers and great great grandfathers, because the Rusin people always overwhelmingly loved and still love our GREK RITE CATHOLIC RELIGION and her Eastern rite.

The struggle of the Sojedinenije against CELIBACY is being - praised and aproved by the Old-country Greek Rite Catholic Bishops and faithful. The struggle of celibacy and the security of our Eastern rite all the clergy and faithful of the Old-country approve in the Eparchies of Munkacs, Prjasev, will stand by you untill the final victory.

In Prjasev the Greek Rite Catholic Rusin newspaper "Russkoje



Slovo" , which is the official organ of the Eparchy, in its last - issue, praises the struggle against celibacy, calling all the Greek Rite Catholic faithful to be brave and courages in the atruggle a- gainst Latinization , standfast by your Greek Rite Catholic Rusin Church.

The newspaper condemns Bishop Basil Takacs for not defending - our Eastern Rite, who is forcefully introducing CELIBACY into our Church, which is harmful for us.

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PERSECUTION OF THE FAITHFUL SONS OF THE EASTERN RITE  
BY BISHOP BASIL TAKACS

A.R.V. June 25,1931.p.4.

Glory be to God:

For the past 37 years I am living in the land of free, in the United States of America. During these years I had many joyful days also some bitter ones too. By the help of God I was consoled by our holy religion, bore all hardship and unpleasantness of our earthly life, without loosing my spiritual balance.

Now in my old age, to teach others I may say, that my late father was right, when I was leaving him, going to the United States of America, he said:

" Dear Son: You are going far away to the United States of America. I do not know what is awaiting you there. Luck or ill fate. I your father am advising you, be always faithful son and priest of our GREEK RITE CATHOLIC RELIGION and the Rusin people. If you will be faithful to God and the Rusin people, you will be fortunate".

" In times of hardship of our Greek Rite Catholic Rusin religion, with its beatiful rite will be your greatest joy, serve God - faithfully, hold on firmly to your Greek Rite Catholic faith, be always ready to die for her".

After these beautiful fatherly advises, he embraced me held me close to his fatherly heart, kissed me with warm tears in his eyes and gave me his fatherly blessing. I also kissed my good father, leaving him with a heavy heart, with tears in my eyes ,I left my family home, my village where I was born and my native country.

I came to the United States of America to a world unknown to me. Thirty seven years ago there were not as many Greek Rite Catholic - Rusin people in the United States as there are at present. No one welcomed me, when I set foot on the soil of the United States of America. What could I say about my life in the United States, from - the very beginning up to the present day ? That does not belong here because my subject is to write about something else.

We all are aware that in the past 50 years our Greek Rite Catholic Rusin people with the guidance of our faithful clergy made such a great suprising progress in the United States of America, that other nationals cannot praise themselves with such a progress. The half century was fully spirited work, and with overwhelming sacrifices of our wonderful Rusin people. Evidence of the great sacrificing love - is, the churches, rectories, halls, organizations, orphanage of St. Nicholas and the Motherhouse of the Sisters of St Basil the Great do testify.

Progress is truely great and suprising.

This is what our Greek Rite Catholic Rusin people accomplished during the 50 years. Glory to our good Rusin people to their church leaders who are still living, and a blessed repose to the departed from their labours and faithfulness towards the Greek Rite Catholic Church and the Rusin people.

Our good Rusin people could of accomplished a whole lot more , if some agents periodically would not disturbed them in their constructive labor.

I will not write about the bitterness and hardship of the past, let it be forgotten. The old wounds are not to be opened.

Even though our Rusin people made such a great progress in spite of their hardship, still they wanted to make a greater progress for the glory of God, and the Rusin people. We believed, that with the help of our own blood bishop we will make greater progress that is why we are trying to get a bishop for our Church.

After a long wait, the Roman See gave us a bishop, with sorrow we must admit, there was no happiness joy for us in him.

In the past 8 years after the death of late Bishop Soter Ortynsky, in 1924 we recived a bishop of our own blood, a Greek Rite Catholic Bishop in the person of Basil Takacs.

In the United States of America at once, among our Greek Rite - Catholic people great joy sprung up.. The clergy and the faithful - rejoiced, began to look into the future through rose colored glasses. We did not expect from our bishop miracles, impossible deeds, only a constructive, inspireing work for the greater glory of God, religion and the Rusin people.

Bishop Basil Takacs was welcomed not only with kind words, but also gave him a moral and financial helping hand, to labor successfully for the Church and us.

Bishop Takacs promised everything, presenting himself as a - full powered bishop.

The clergy and the faithful believed in his words. The Greek - Rite Catholic organizations honored Bishop Basil Takacs choosing - him as their Protector and gave him moral and material help.

Bishop Basil Takacs recieved a whole lot more from our Rusin - people, as any bishop could expect from his faithful. Our Rusin - people gave more respect to the bishop, than other bishops do not receive after long years of work.

What did we receive in return for our sincerity, love sacrifice and help, from our own blood Bishop ? What did he do for our Greek Rite Catholic Church, the Rusin people during his 7 years of Episcopacy ?

Dear Reader, if you wish to receive a reply to these questions look around yourselves or ask other Rusin people and faithful Greek Rite Catholic Rusin priests. You will not be happy with the given reply, but you will squeeze out bitter tears.

In our Church life there is no spiritual or material progress on the contrary, a down fall on every side. Among our good and faithful Greek Rite Catholic people you will not find no spirit, only bitterness, dissatisfaction. You hear more (God forbid me) grave - curses against the bishop. Which is a very sad situation.

Why ? Because, what ever our Rusin people built in the past 50 years with hard labor for the greater glory of God and the Rusin - people all is falling apart under the present administration. Our own bishop, who should guard the beauty of our Eastern Rite, whos -

obligation is to defend the Greek Rite Catholic Church, is himself introducing " CELIBACY " and other foreign customs into our Rite.

Such activities of Bishop Basil Takacs wounds the hearts of - clergy and faithful. The clergy and faithful protested against all this, but the bishop did not care nor was he concerned about the situation. He decided to go against the will of the clergy and the people; to Latinize our Greek Rite Catholic Church and our beautiful RITE.

Are not such moves of our bishop are pitiful acts for us, can we look at them with foulded arms, on such a damaging activity ?

In the United States we have our Rusin organizations, newspapers, among which is the glorious SOJEDINENIJE with the Amerikan-sky Russky Viestnik, an official organ of the organization holding a most prominent position.

The Sojedinenije, the President, Board of Trustees, Editors at all time stood and stand by the Greek Rite Catholic Church of our Eastern Rite and the Rusin people.

When this treasure of the Greek Rite Catholic Church and the people were in danger the Sojedinenije always came forward energetically with its official organ to defend us against our enemies.

When our own Bishop Basil Takacs began to introduce "CELIBACY" and foreign customs in our Greek Rite Catholic Church, the Sojedinenije Board of Trustees, with its president, a national leader - Michael Yuhasz Sr., at once protested against the Latin celibacy.

According the order of the Sojedinenije Board of Trustees, Fr. Stephen Varzaly and Michael Yuhasz, Sr, began to write at once - against "CELIBACY" and in defense of laws and privileges of the - Eastern Rite, reminding the Bishop to hold the Rusin people and defend our religion.

The articles of the Editor and Michael Yuhasz Sr. for a long time were not permitted to appear in the A.R.V., because the Bishop as a Protector of the Sojedinenije did not permit the printing of such articles. It is understood, that under such circumstances, - nothing was written against "CELIBACY" in the A.R.V.

For the silence against the celibacy in the A.R.V., the members of the Sojedinenije got tired and began to blame the Editor Fr. - Stephen Varzaly and Michael Yuhasz Sr., President, calling them - traitors of the Eastern Rite. These faithful sons of our Greek Rite Catholic Church and the Rusin people had to suffer contempt for the untruth, for our bishop Basil Takacs, who did not permit the - publishing of articles in the A.R.V. against celibacy and defense of our Eastern Rite.

For the love of our Eastern Rite and the Rusin people Fr. Stephen Varzaly suffered the most, the Editor of the A.R.V., whom Bishop Basil Takacs is persecuting for the past year on account of his - convictions. Bishop Basil Takacs did everything possible to destroy him morally and materially, not only himself but also his family.

To destroy Fr. Stephen Varzaly, Editor of the A.R.V. the bishop SUSPENDED him for the second time as a priest. The reason: because the Editor was defending our Greek Rite Catholic religion and the Eastern Rite.

The bishop also detested Michael Yuhasz Sr., President of the Sojedinenije, ONLY because he is energetically defending our Church and the Eastern Rite.

Bishop Basil Takacs is persecuting not only the Editor, President and the Board of Trustees of the Sojedinenije, but, even the

faithful clergy of our Greek Rite Catholic Church. Until now he - suspended the following clergy :Fr.s Orestes Chornyak, Emil Nevicky, Constantine Auroroff, Stephen Varzaly and having on the black list all the faithful clergy who are struggling for the laws, and rights of our Greek Rite Catholic Church. He is ready to suspend them too at any time.

It is a sad situation, when our bishop is punishing the - faithful and successful clergy in the vineyard of Christ, and rewarding those who are helping him to destroy our rights of the Eastern Church. The suspensions of the bishop are not valid before the people of God. Such move is nothing else, but the malpractice of bishops power.

Bishop Basil Takacs for 6 years was hiding, covering up before us his intentions, to introduce celibacy in our Church.

Even that he came to us with celibacy, still in New York N.Y. when he was questioned by the clergy, is he a full powered bishop He replied not once at one place, but several times in many place- that he is against celibacy and that the people must protest against it.

What happend after all this ?

When the clergy protested against celibacy at their clergy - meeting, and the faithful at their church meetings. Bishop Basil Takacs threw the protests in the waist-basket and said, that he will introduce celibacy even if its contrary to the will of the clergy and people.

At present the situation is, which ever priest says anything - against celibacy and in defense of the Eastern Rite, the bishop - suspends him at once.

In time of such activities of our bishop, our clergy and people cannot remain silent.

In our Rusin people and clergy there is so much love towards - our Greek Rite Catholic Rusin religion and the Eastern Rite that they will stop the activities of the bishop, will tell him, not to persecute the faithful clergy and the sons of the Rusin people and our Eastern Rite.

Our Greek Rite Catholic people and all the members of the Sojedinenije are obligated to tell the bishop, let us have peace, do not destroy our Eastern Rite and do not persecute the faithful - clergy

We will not permit that, that our Bishop Latinize our Eastern Rite, with the introduction of "CELIBACY".

Signed: OLD PRIEST

IN DEFENSE OF THE SACRAMENT OF HOLY MATRIMONY OF OUR MARRIED  
PRIESTS. IN DEFENSE OF THE HONOR OF THE WIVES OF OUR PRIESTS  
WHAT OF THESE " LEGELIZED MISTRESSES"???

ARV. February 11,1932, p.6.

Up to the present time I did not mix into the dispute of the A. R.V. and the Prosvita concerning celibacy and Latinization.

The dispute began over principles. Later, as usually, it turned to personal attacks, but it is coming back to the subject. In the Prosvita they have begun already to "talk clearly", by which

they admit, that up to the present they have been writing very obscurely. Write more clearly. God will grant that you yourself will be enlightened.

That now I am writing the reason for this is not because of the personal dispute of the newspaper, into which I do not wish to mix, but for something extraordinary with reference to the subject.

During December I received ..... and probably many others have recieved an appeal from the secretary of "The Converts Aid Society" of Twickham, England for a donation to help the former Protestant clergymen, who became Catholics and who are destitute, because of their conversion they not only lost their former position, but - also cannot get any jobs.

Nowadays we receive many simular appeals and many of them are thrown into the waste-basket, but I read this one, thought it over and decided to answer in the following letter:

Dear Secretary:

Your appeal of December 15, 1931 was received. To help you in this most noble work of sponsoring the most delicate and most exquisite charity towards the converted persons I am enclosing \$...

But, allow me to suggest to the C.A.S. ... there is still a more noble work of justice which could and should be done with greater advantage for the Church and for those concerned ! Namely: since some if the converted nuns become Catholics nuns, likewise most of the converted clergymen could become Catholic priests and most persuasive and inducive of others. But, there is one obsticle the fact that they are married and have a family.

The Catholic Church of the Latin Rite chooses rather to renounce the benefits than to ordain married men and by doing so doing reestablish married clergy. The Catholic Church of the Latin rite - even goes further and ... discounting the great losses ... tries - to force CELIBACY into the Catholic Church of Eastern Rites, breaking by that the agreement of Union, and excluding the possibility - of the conversion of the married clergy of the Orthodox Churches. "My appeal to the C.A.S. is: less charity and more justice to the converted clergymen, their wives and families, in all lands and nations, not forgetting that with the differences of a few ..... generations ... we all are converts.

With best wishes I am, very truly yours

Rev. Joseph P. Hanulya

TO THIS MY LETTER ON JANUARY 22, 1932 I RECEVIEVED THE FOLLOWING ANSWER.

Dear Reverend Father:

" Thank you most sincerely for your kind gift and for Your letter. We did try very hard in the case of one man to get him ordained by the Archbishop of Lemberg, but the case had to go to Rome, because it was the case of changing rite and although Bishop D'Herbigny interested himself in the case, it was turned down by Rome.

Is not one of the real difficulties in this connection the fact, that actually the married clergy are really only tolerated ..... socially, their wives are nothing, are they ? I have been told that they are even regarded by most people as little more than legalized mistresses, I don't know how far this is true, but, I certainly have been told it by people whom I should have thought knew what they were talking about.

Once again thanking you for your kindness and begging your -  
prayers and continued interest, I am Yours sincerely

F.W. Chambers, Secretary

We all are married or single, Catholic or non-catholic, must -  
pause and consider ! Because from this answer it is apparent to e-  
veryone that:

1. Rome which lately is allowing to members of Latin Orders  
to change their rite, seemingly on account of change of rite, real-  
ly on account of marriage did not allow even one of the converted  
Protestant clergyman to be ordained as Catholic priest.

2. The Latin Church actually only tolerates the married cler-  
gy.

3. The Latin Church regards the wives of our priests as lit-  
tle more than legalized misstresses".

Against such a conception, against such an action of the Latin  
Church every self-conscious person has to be indignant and has to  
protest publicly. This is the first time that we hear that in the  
Catholic Church there can be and are some legalized mistresses. And  
this is not the opinion of an obscure secretary, but of an office  
of a nation wide organization, blessed by the Pope; and this offi-  
cer to give weight to his words, is refering to men who ought to  
know what they are talking about.

Therefore I as a married priest, openly herewith: to the defensor  
matrimonii of our diocese, and to all other dioceses; to our Bishop  
Rt. Rev. Basil Takacs, and to all the Greek Rite Catholic Bishops;  
to all Latin Bishops of America and to the whole world; the Holy  
Father, the Pope; and I request in the name of truth, justice and  
honor an official declaration.

1. Whether the marriage, administered before the ordination,  
is Holy Sacrament, which has to be honored as such by everybody, or  
is it merely a "legalization of mistresses ?".

2. By what right can anyone dare to express himself in such  
a degraded manner about the wives of married clergy ? !

This appeal is made not because in any sound mind there could  
be even the slightest doubt about our full right to be married and  
about the legal and honorable standing of our wives, but that by  
such an official declaration the IGNORANCE, the PREJUDICE, the MA-  
LICE of some fanatic Latin Catholic should be dispelled once for  
all !

I am sure that my appeal to defend the Sacrament of Holy Matri-  
mony of our priests and the defense of the honor of the wives of -  
our priests has the support of all the priests and of the wives  
of our priests.

Hence, we demand an apology for the past and respect for the -  
future. But I proceed further ! If the marriage, the Sacrament  
instituted by Jesus Christ, when received by a seminarian, is con-  
sidered not as a Sacrament, but only as some legalization of mis-  
tresses, how then are regarded all of our Sacraments ?? and our en-  
tire rite ? It is very easy to conclude that they are regarded as  
nothing.

But, those things are dear and precious to us ! and therefore  
we have to fight against any slandering of them, and we will fight  
and even if we loose ... and may God avert it ... even so we will

die not as traitors, but as faithful defenders of our rights and our honor !

Rev. Joseph P. Hanulya

P.S. This article was simultaneously mailed to the "Amerikansky Russky Viestnik and the Prosvita".

#### A SUCCESSFUL MEETING IN JOHNSTOWN ,PA.

A.R.V. April 14,1932,p.3.

Over 3000 Rusins were present at the meeting. Ten parishes - sent their representatives.

A proposal was presented to those present at the meeting which was unanimously accepted.

The Greek Rite Catholic Rusin people living in Cambria and Somerset counties met in Johnstown,Pa., April 10,1932.

1. They expressed their faithfulness and loyalty to the - Greek Rite Catholic Church united with the Roman See, at the same time they requested the respect of the Union contract and the inviolability of laws and privileges of the Eastern Rite.

2. The condemned Bishop Basil Takacs and Bishop Bohacevsky for their unfaithfulness to the Greek Rite Catholic Church of the Eastern Rite, also for the persecution of the faithful sons the - priests of the Greek Rite Catholic Church.

3. Requesting the abrogation of celibacy and Latinization as soon as possible.

4. Requesting the ordination of all our married seminarians as soon as possible.

5. Requesting that our Greek Rite Catholic priests to speak publicly against celibacy, and all the injustice which are conducted in our Eparchy.

6. Requesting the approval of the Union of Ungvar for the United States of America.

7. Approving the struggle of the "Sojedenenije" and the A.R.V. against celibacy and Latinization. Expressed their thanks to the Editors of all the Officials for their faithfulness to the Eastern Rite.

8. Requesting a call for an Ecclesiastical Nationan Congress

9. Requesting that all the Greek Rite Catholic Rusin faithful hold simular meetings in all centers of the United States, as the one held in Johnstown,Pa.

10. Requesting from all the Sojedenenije Lodges, that at the future Convention of the Sojedenenije they elect delegates who - are faithful sons and daughters of the Eastern Rite. Who whole - heartedly condemn celibacy and Latinization

All the decisions resolutions to be sent to the proper place.

#### REPORT OF THE FIVE MEMBER COMMITTEE SENT TO MEET WITH BISHOP BASIL TAKACS

Detroit,Mich. June 23,1932

.....

We the undersigned members trusted by the 21st Sojedenenije - Convention, met Bishop Basil Takacs in Toledo,Ohio,concerning matters of celibacy. Our report to the Convention is as follows:

1. The Bishop agreed to cooperate with us and support our pe-

tition of our committee, who are selected by the Convention to - send the petition to Rome.

2. The Bishop recommended to have two copies made of the petition, one copy which he is willing to deliver personally to the Holy Father in Rome; and the other to a concerned place, but cannot guarantee success. This can happen not earlier, when he is intending to attend a conference of the Eastern Rite Bishops in Rome.

3. Questions which are tied with celibacy, as suspension of clergy, ordination of seminarians, cannot be placed in the same petition, because it is a separate question, separate matter, which should be petitioned separately. What will be the result of these petitions, we do not know. According to the bishop, we cannot be sure will all our petitions will be heard, fulfilled. Still, we can hope to receive something.

The conditions of these petitions are the following:

a) The Amerikansky Russky Viestniks criticizing must stop at once, let Rome see your good will and intentions.

b) Fr. Stephen Varzaly and Albert Cmor are to recall their articles publicly in which they overstepped the boundaries.

c) In Church matters there must be peace; financial PASSIVE RESISTANCE which is existing too long, must stop. The churches must fulfill their obligations to the Eparchy.

We are approving the authenticity of this report with our signatures:

Fr. Gabriel Martyak  
Dr. George Varga

Fr. Nicholas Csopey

Fr. Desiderius Simkow  
Dr. Peter Iv. Zeedick

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REV. ORESTES CHORNOCK CASE BEFORE THE METROPOLITAN TRIBUNAL  
IN PHILADELPHIA, PA.

Pastoral Letter, July 15, 1932

A.R.V. July 14, 1932. p. 7.

Rt. Rev. Basil Takacs )  
Bishop of Pittsburgh )  
Greek Rite Catholic Diocese )  
To the

vs.

V. Rev. Orestes Chornock ) Honorable Tribunal  
Pastor of St. John the Baptist ) of  
Greek Rite Catholic Congregation ) Phila. Archdiocese  
Bridgeport, Conn. )

B R I E F O F T H E D E F E N D A N T

Honorable Tribunal:

We regret that we have to begin this Brief with some reluctance towards the present Tribunal.

We accept the statement that this Court of Appeal will pass:

a) "On the action of the plaintiff in transferring the Defendant to another parish" and



b) "on the procedure of the Lower Court inflicting penalties upon the Defendant".

But we cannot and will not accept the third statement, namely: that "celibacy is not the subject of this proceeding", because the Honorable Tribunal is mistaken in stating that "this (celibacy) has been finally decided by the Holy See."

In Re of celibacy the Holy See from time to time gave out many decrees. This in itself proves that neither one of them was or is final.

Consequently, the third statement of the Honorable Tribunal is not only a mistake, but a prejudicious and an antagonistic position of the Tribunal towards the Defendant. We hope that our proofs will clear the minds and hearts.

We are entitled to demand full deliberation about the decree - of celibacy, because in the "Facts" of the Lower Court it is plainly stated that the Defendant in questione enim Celibatus factus est in stricto sensu vocis movens et dux dissidentium et HAC E CAUSA die 11 Decembris 1930 sub No 151-1930 Ordinatus transtulit Orestes Chornock a parochia St. Joannis Bpt. in Bridgeport, Conn. ad parochiam S. Nicolai in Roebling, N.J.

1. Decree of celibacy not legal, not valid, not obligatory.

We deny that "Cum data" decree and all former decrees are legal, valid and obligatory.

We contend that all the decrees of celibacy as to the Eastern Catholic Church are contrary.

1. to the discipline of the Eastern Church.

2. to the pact of the Union.

3. to the century customs of the whole Church, and

4. to the customs of our Church here in America

5. to the wishes of all the priests and of all the people - with exception of one percent and so not legal, not valid not obligatory. Opposition to such a decree cannot be a delinquency, cannot be the cause of any punishment and any punishment imposed on that ground is illegal, is an abuse of power, is either ignorance of the Canon Law or tyranny.

6. We will prove that the plaintiff used the decree of celibacy only as a camouflage to further his desposition and nepotism that he is not the "pastor", but the "percussor" of the majority - of his flock. (case of Rev. Emil Nevicky.).

7. We will prove that the Plaintiff did not keep and execute other decrees of the Holy See and often acted against them; that - he did not care for the progress of our Church here in America just for his despotism and nepotism.

8. We will prove that in transferring and in suspending Rev. Orestes Chornack he did not proceed according the Canon Law and the transferring was illegal, null and void.

We demand that the Rt. Rev. Bishop Basil Takacs should be cited by this Honorable Tribunal for cross examination with the obligation to produce all the documents pertaining to this subject.

## 2. "FACTS" OF LOWER COURT NOT PROVED

We are unable to find any proof of the FACTS of the Lower Court Not even a statement that they were proven. On the ground of "asserentis est probatio", the inability or the neglect of the accusers

to do that in itself a sufficient reason to dessolve the judgement  
Although not obliged to do so, we will prove that Rev. Orestes Chornock is entirely innocent of the crime of suscitationis turbatum, atque revolutionis inter fideles nostros, agitationis contra potestatis Ecclesiasticae, consequently he did not deserve any punishment.

We contend that if Rev. Orestes Chornock, as pastor, has in some decree cooperated in the action of his parishioners, even then he did not deserve any punishment.

### 3. Suspension not valid.

The Lower Court simply takes the suspension of Rev. Orestes Chornock as an infallible dogma; overlooks the facts that the Defendant, before being suspended, demanded " Canonicum processum" - which was illegally denied to him cites only in part of the " Cum data" decree and a false rule .... and condemns the Defendant.

We contend that the suspicion of Rev. Orestes Chornock was - and is entirely invalid.

We contend that even if the suspension of the Defendant had - been valid, he did not become irregular by not obeying, because - through appeal it became "in suspensio".

Consequently, the decision of the Lower Court is without any foundation and stigmatizes the levity of all participating in it.

### 4. Privation not valid.

In the former paragraph it was stated alresdy that the decision of the Lower Cort was ridiculous, because without foundation.

Here we contend that even if there had been sufficient ground to condemn the Defendant, the decision of the Lower Court is not - valid on account of formalities.

We contend that this statement of the Lower Court, "strictissime servatis omnibus praescriptis ac legibus" is all false.

## W I T N E S S E S

We propose and ask the Honorable Tribunal to call as witnesses Rev. Eugene Volkay, Ashbury Park, N.J.

Rev. Michael Andrejkovics, 321 Pacific Ave, Jersey City, N.J.

Mrs Veronica Yash, born Mudrak, Bridgeport, Conn.

Mrs Yolanda Chornock, born Molchanyi, Bridgeport, Conn.

We challenge the Plaintiff to put the witness stand all the - Judges of the Lower Court.

## C O N C L U S I O N

For conclusion we humbly ask that the action of the bishop in transferring and suspending Rev. Orestes Chornock should be declared illegal, null and void.

That Rev. Orestes Chornock should be exonerated from any and all acts accused for;

That Rev. Orestes Chornock should be compensated for all his moral and financial losses.

## C H R O N O L O G Y O F T H E C A S E S

1929

March 1, "Cum data" published in Rome.

May 30. A Committee of Bridgeport, Conn. congregation was sent

to New Britain, Conn. to Rt.Rev. Basil Takacs, to find out his opinion in re of celibacy.

June 9. Committee reports to the Congregation Decision to send a petition to the Bishop.

September 18. Bridgeport congregation sent the petition to the bishop.

October 5. "Cum data" decree mailed to the priests.

1930.

November 16. Eight beneficial lodges of the Greek Catholic Union sent out a circular to the rest of the lodges of the same organization and to parishes.

December 11. Rev. Orestes Chornock transferred to Roebling, N.J.

December 13. Appeal of Rev. Orestes Chornock and request for a Canonical procedure.

December 16. Bishops answer that his decision is final.

December 31. A letter of Bishop that Father Orestes Chornock will be ipso facto suspended if he officiates.

1931.

January 4. Rev. Orestes Chornock had 375 for Holy Communion and his annual meeting.

January 13. Suspension of Father Orestes Chornock published.

February 2. The Supreme Officers of the Greek Catholic Union sent a memorandum against celibacy.

February 12. Appeal of Father Orestes to the Apostolic Delegate.

February 14. Answer from the Apostolic Delegate.

July 8. Bishop urges Father Orestes Chornock to get rid of suspension

August 5. Father Orestes Chornock asks that the suspension should be taken off.

August 18. Rev. Valentine Gorzo promotor iustitiae accuses Rev. Orestes Chornock.

August 3. Session of the Lower Court, sentence of privation.

September 1. Conference of priests - signing of petition against celibacy, all judges signed it.

September 10. Decision of Tribunal mailed to Rev. Orestes Chornock.

September 20. Appeal of Rev. Orestes Chornock

1932.

April 23. Information about the second trial.

May 3. Father Orestes Chornock appoint Father Joseph P. Hanulya as his procurator

May 23. Time of hearing fixed for May 27th at 10 A.M.

Father Joseph P, Hanulya asks postponement till

May 31-st

May 27. Hearing of case.

#### STATUS OF THE GREEK RITE CATHOLIC CHURCH

"Ecclesiam Graeco Catholicam constituunt ili Catholici Christiani qui Ritum Graecorum observant et disciplinam in Synodis Orientalibus decretum per S. Sedem approbatam, in sensu Unionis Graecae et Latinae Ecclesiae in Concilio Florentino renovatae cujus decretum sequens est; Eugenius Eppus" .... (Papp Szilágyi 19)

.....

## STATUS OF RIGHT REV. BASIL TAKACS

He is suppose to be the bishop of the Greek Rite Catholic Eparchy of Pittsburgh, although not elected by the priests according to the pact of Union.

## STATUS OF REV. ORESTES CHORNOCK

Married. Came to America 1908. Pastor of St. John's Greek Rite Catholic Church, Bridgeport, Conn., since March 25, 1911. Dean of New York District since 1914 up to 1929 when he resigned. Generally considered as "Parochus" of the congregation.

## DISCIPLINE OF THE EASTERN CATHOLIC CHURCH

The discipline of the Eastern Catholic Church contains the privilege to have married priests. (Benedictus XIV) in "Etsi pastoralis" May 25, 1742, and in "Demandatam coelitus" December 24, 1743. Gregorius XVI in "Inter gravissimus". Privilegium non cessat suis non usu, aut usu contrario nec abusu. (Antonius M. Arregui S.I. Summarium Theologiae Moralis par. 98) Canon 10. "Lex non revocat consuetudines centenarias ...." Canon 2. "Privilegia ..... concessio alicui communitati, dignitati locove renuntiare privatis personis non licet".

Constitutio Apostolica Canon 61 "Qui ordinari volunt coelibes prius interrogantur num habeant donum continentiae et sic ordinantur, secus prius ducant virginem honestam, et sic promoveantur Lectores, Sub. Diac. et Diac. et Presbyteros.

In the Eastern Church even Ordo is not an impedimentum dirimens c. 75 Sacerdotes, secundo ducens, deponitur, sed non excommunicatur.

Rt. Rev. Bishop Basil Takacs is compelling the applicant for theological studies to sign a declaration that he will remain Coelibes. Such a custom is contrary to the Eastern discipline.

## C O S U E T U D O

Consuetudo debet esse: diuturna per actus notorios scilicet - per 40 annos continuo et competos ... est optima legem interpretans.

The first decree of celibacy was given October 1, 1890. Rev. Eugene Volkay, a married Greek Rite Catholic priest came to America together with his wife and children on March 26, 1890, and since then he is living here continuously and undisturbed. After him many other priests came with their families. Many married seminarians were ordained here in America so by the late Bishop Soter - Ortynsky as by Bishop Basil Takacs,. 1. "Consuetudine contraria legitima lex cessat" (A. Arregui. Par. 76) "Codices CIV recentiores consuetudini nullam vim tribuunt derogandi legibus, si tamen maxima pars populi legem per longum tempus non observaret, posset quis prudenter censerit a legibus excusatus" (A. Arregui. Par. 76).

At least 76 percent of the priests always were married; about 13 percent were widowers, and only 12 percent coelibes or monks.

## " C U M D A T A "

Art. 3. of "Cum data" prescribes that the Bishop should preserve ( invigilare) not only the doctrine and morals, but the discipline of his Eastern Church

Art. 12 of "Cum data" demands that only those priests who came from Galicia or Hungary or Jugoslavia to America and intend to stay here must be coelebes.

In that article there is no mention about the priests coming from Czechoslovakia or Podkarpatska Rus' our Motherland.

In that article there is no mention about the seminarians born and educated here in America.

Because Bishop Basil Takacs applied the "Cum data" even to those not mentioned in the decree, therefore, the priests as well as the people became indignant and protested his action..

#### UNION OF THE GREEK RITE CATHOLIC CHURCH

The Union of our ancestors was completed April 24, 1649 and approved by the Holy See June 1655. " Auctoritatae Apostolica tenore presentium concedimus, et impertimur. Non obstantibus Contrariis quibuscumque."

This was not done " Ad beneplacitum".

There were three conditions:

1. ut Ritus Graecae Ecclesiae nobis servare liceat ....
2. Episcopum a nobis electum, et ab Apostolica Sede confirmatum habere ....
3. libertatibus Ecclesiasticis libere fungi..

There was never the least doubt that under "Libertatibus" was understood the privilege to have married priests..

Nulli ergo omnino et indulti infringere (Clemens VIII Decembri 23, 1595 " Magnus Dominus".

#### OBLIGATION OF THE LAW

" Lex ante promulgationem non obligat" (Noldin. p.180)

Every bishop is obligated to compare the text of the law to be published to his people with the original text and if necessary to explain it.(Noldin p.180).

Si lex aliqua disciplinaria videtur populo nimis difficilia vel rerum adiunctis minus conveniens, ad legislatorem appellatio fieri potest, interim vere obligatio legis ex praesumpto consensu legislatoris suspenditur ( Noldin p. 182).

" Acceptatio legis a subditis per se requiritur ad vim obligandi. Quodsi tamen a maiore et saniore parte populi lex non sit acceptata reliquos ligare non consetur, nisi superior denuo eam urgeat. (A. Arregui S.J. p. 62).

"QUODSI Episcopi lex suae diocesi certo mox, videatur, non tenetur eis observationem urgere. (Noldin. p.182).

#### T R A N S F E R O F R E V. O. CHORNOCK

Rt. Rev. Basil Takacs claims the right to transfer any of his priests ad notum. He refers to Art. 15 of "Cum data", but he fails to notice:

1. the distinction between "Rectores" and "Parochus" and
2. he fails to see the closing part of the same article -

which says: "Amovari autem non poterunt absque causis gravibus et iustis".

It was stated above that Fr. Orestes Chornock was generally considered not a temporary rector, but as Parochus although not in-amovibilis.

In the translation of the libellus accusationis made in ..... Rev. Orestes Chornock is always designated as "parochus".

A parochus cannot be transferred especially to a parish of "nima inferioris" without just and grave cause, without prior paternal admonition giving the reason for same and without the consultation of two parochi consultores. Can. 2147, 2157, 2158, 2159, 60, 62, 63-64, 65, 66.

At the time when Rev. Orestes Chornock was transferred the following priests were the parochi consultores: Rev. Emil Kubek, Rev. Elias Gojdics and Rev. Edmund Tabakovics. We are absolutely sure that Bishop Basil Takacs had no consultation with those parochi consultores.

In the libellus accusationis it is plainly stated that by transferring the Bishop wanted not so much to correct Rev. Orestes Chornock as to punish him, ..... deinde intendens etiam punire Orestes Chornock.

Cn. 2287 "Ab inflictis poenis vindicativis datur appellatio seu recursus in suspensio".

Cn. 2243 "Appellatio ... censuras suspendunt nisi reus appellationem interposuerit non a sola poena sed ab ipsa quoque sententia vel praecepto".

"Poena dubie iusta ..... servanda excepto casu appellationis in suspensivo" (A. Arregui p.881 cn.2219-2).

#### DELINQUENCY OF REV. ORESTES CHORNOCK IS NOT PROVED

The only document signed by Rev. Orestes Chornock was the petition of his congregation sent to the Bishop September 18, 1929. That petition was not a public one, but private. He was punished only - December 11, 1930. That shows that he was punished not for the petition sent to the Bishop and signed by him, but for the circular sent out on November 16, 1930 by the lodges of his church. In those lodges the members of the lodges are acting through their officers over whom the priest has no control.

p. 8. Amerikansky Russky Viestnik.

But even if he would have any part in their action "Cooperens - mere ad facilius patrandum delictum, quamvis ex officio obligatus - sit ad ipsum impediendum", he would not be liable for it and would not deserve any punishment. (A. Arregui p.878).

#### S U S P E N S I O N

None of the reasons prescribed by Cns. 952-7 could be found as the foundation of the action of the bishop in suspending Rev. Orestes Chornock.

Rev. Orestes Chornock appealed against the order of transfer - which made it in suspensivo as shown above.

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## P R I V A T I O N

Before the Lower Court Rev. Orestes Chornock made his exceptions against Rev. Julius Grigassy the chairman, against Rev. Valentine Gorzo the promotor justitiae and against Rev. Stephen Loja one of the judges.

The protocollum is sufficient proff that those exceptions are never referred to the Bishop as required.

" Officialis perlegens Par. 1. and 3. Cn. 1614 publicat et iam factum istud Episcopi vi cuius designavit ipse membra omnia Tribunalis incompetentem aut alio modo suspectum ? Judices unanimiter abiiciunt asertionem talis generis".

Recommendation for mercy by four judges proves real feeling, that there was no sufficient reason to impose such a terrible punishment on a priest, so much less on Rev. Orestes Chornock.

## A S T O T H E F U T U R E

Already Leo X. (1513-1521 in his "Motu proprio" of May 26, 1521 said: ..... sub excommunicatione latae sententiae mandamus pacifice, ac perpetuo frui guardereque iisdem immunitatibus, exemptionibus privilegiis .... invocat etiam ad hoc si opus fuerit auxilio brachii secularia, non obstantibus .... ( Papp Szilagyi p.367).

May 25, 1932

Rev. Joseph P. Hanulya  
Procurator

IN CAUSA CRIMINALI REV. Dom. ORESTES CHORNOCK

ARGUMENTS FOR THE DEFENSE

TO THEE RIGHT REVEREND OFFICIALIS AND THE VERY REVEREND  
JUDGES OF THE METROPOLITAN TRIBUNAL PHILADELPHIA, PA.

WE beg leave to submit the following arguments in law and in fact to sustain the contentions made by the Defendant in his appeal from the Tribunal of the Greek Ruthenian Ordinariate to the Sacred Congregation for the Oriental Church.

1. We claim that the trial by the Tribunal of the Greek Ruthenian Ordinariate is invalid, because of a defect of procedure. The Defendant placed the outset of the trial, viz., against Very Rev. Julius Grigassy, Officialis; against Rev. Stephen Loya, Judge Collegialis; against Rev. Valentine Gorzo, Promotor Justitiae. WE contended that the Actuarius took no notice of the exceptions against the Very Rev. Officialis, that it was not recorded in the "Acta processus", and that it was not decided in accordance with Can. 1614, viz., by the Bishop. The protocollum of the "acta" of the Tribunal, as filed with this Court, states that the Officialis read Canon 1614 and announced that the mere appointment by the Bishop of the officers of the Court evidenced the absence of suspicion. Then the Officialis asked the Court whether any of its members were incompetent or suspected, to which each of the judges answered negatively.

We offer to establish the truth of our contention that the Tribunal ignored this "exception", by calling as a witness Very Rev.

Michael Andrejkovics, one of the judges of the Court of the Greek Rite Ordinariate. Consequently we claim that the whole juridical process of the tribunal of the first instance was utterly invalid. We similarly claim that no decree of "sanatio" can be granted by the Bishop until our contention that the Officialis is "suspectus" has been argued before the proper person, i.e., the Bishop, in accordance with the prescription of Canon 1616 "auditis partibus".

2. We claim that the penalty put upon the Defendant by the Court of the first instance is invalid, because due form of law was not observed by the Bishop in transferring the Defendant from Bridgeport to Roebing.

We contend that Father Orestes Chornock is not simply a "rector parochia" but a "parochus", that the faculty contained in article 15 of the decree "Cum data" is merely restatement of Canon 486 of the Code and applies only to "rectores" in parishes - and missions and that the Bishop is bound to follow the canonical procedure established in Lib. V. tit. XXIX of the Code in regard to transfer of removable rectors in administrative transfers and the penal law of the Code in penal transfers. Since the Bishop did not follow the canonical procedure, there was no canonical disobedience on the part of the Defendant; hence there was no room for suspension, and consequently the sentence of the Court, imposed, because of alleged contumacy in censure for a period of 6 months is null and void.

We contend that decree "Cum data" recognizes the existence of pastors in the strict sense in the Greek Ruthenian Ordinariates - of the United States. In Article 5, 11, 26, 33, 39, 42, 43, distinct mention of "parochi" is made. More over, the pastor of the church of St. John the Baptist in Homestead, Pa., is a "parochus inamovibilis". Other pastors, especially of the larger benefices, such as that of St. John the Baptist in Bridgeport, Conn., must be at least "parochi amovibilis". Finally the letter of appointment of Fr. Orestes Chornock to the parish of St. John the Baptist in Bridgeport constitutes him as pastor. Attention is also called to the Latin translation of the "libellus accusationis" which designates Fr. Orestes Chornock as pastor (parochus).

3. The transfer of Fr. Orestes Chornock was not an "amotio" but a "translatio poenalis" as mentioned in canon 2298, n. 3. This is established by the "libellus accusationis"; Intendens etiam punire Orestem Chornock". (Cf. also "Documentum latae sententiae" p.2.; Intendens etiam punire Orestem Chornock, qui erat auctor totius rei, transtuli" etc.

The transfer was dated December 11, 1930. On December 13, 1930 Fr. Orestes Chornock appealed and demanded a canonical process. - This immediately suspended the effect of "translatio poenalis", according canon 2287; "Ab inflictis poenis vindicativis datur appellatio seu recursus in suspensivo" Fr. Orestes Chornock remaining in Bridgeport, therefore, did not warrant the suspension put upon him by the Ordinary through letter dated December 31, 1930.

This is not violative of article 16 of the decree "Cum data", which allows a "recursus in devolutivo" to a removed priest, for there the case of "remotio oeconomica" is patently considered.

4. Dato sed non concessio, that the suspension of Fr. Orestes Chornock was valid, the fact shows that he did not deserve the penalty put upon him by the Court. On August 5, 1931 Fr. Orestes -



Chornock expressed his willingness to obey, as the sentence of the Court declared. The Bishop then insisted that Fr. Orestes Chornock submit, to certain conditions, which the defense claims, were unjustified and uncanonical. The first of these was to resign from his parish in Bridgeport, from which he was supposed to have been removed seven months previously, the second condition was to acknowledge his participation in the agitation against the law of celibacy - a participation which Fr. Orestes Chornock contends he never had ( and is willing to prove by witnesses). These we claim to the Court were excessive and uncanonical conditions imposed in order that the defendant might be relieved from his suspension.

Fr. Orestes Chornock had a month to recede from his alleged - contumacy. This he did on August 5, that is, within one month from the "monitio" of July 8th. There was no justification for instituting the canonical process against him.

5. Dato sed non concessio, that article 15 of the decree "Cum data" can be applied in the present case, we contend that there - was no just and grave cause for the transfer of the Defendant to - Roeboling. We insist that the bishop establish the validity of his act to transfer by proving and merely asserting, the existence of these causes.

The Bishop, as is learned from the document containing the "sententia" states that the Defendant incited the people against ecclesiastical discipline in regard to celibacy clause of the decree "Cum data". On September 18, 1929 the Bridgeport congregation sent a petition to the Bishop asking him to intercede that the law be changed. On October 5, 1929 the decree "Cum data" was communicated by the Bishop to the priests. On November 16, 1930 eight beneficial lodges of the parish of Fr. Orestes Chornock, but, over whose officers he has no control, sent a circular concerning the celibacy law to the other lodges in the diocese. The Bishop claims that Fr. Orestes Chornock was the moving spirit of this action and for such a reason he transferred him. We contend that the bishop must prove this to the Court in order to sustain the validity of the transfer. We are ready to offer in rebuttal as witnesses the heads of the - lodges of the Bridgeport parish who will testify that Fr. Orestes Chornock was not the "dux dissidentium".

The mere fact that Fr. Orestes Chornock engaged in an orderly protest against the law does not make him guilty of a delinquency. In the petition sent to the Holy See, 125 priests of the Greek Rite Catholic Ordinariate, including the judges of the Court of the first instance, signed the petition. The selection of Fr. Orestes Chornock for punishment, even though he did not sign the petition, is unjust and inequitable on the part of the Bishop.

6. Attention of the Court is also called to the fact that four of the five judges of the first tribunal recommended mercy to the Defendant an obvious indication of their unwillingness to decree that the defendant deserves such a stern punishment and not improbable indication that the Court was unduly influenced by the authority of the Bishop.

Therefore, we respectfully request from the Court a complete reversal of the decision of the Tribunal of the first instance.

A declaration of the invalidity of the transfer and suspension placed by the Bishop upon Fr. Orestes Chornock.

Compensation for the material and moral injury done the Defendant.

ant by the action of the Bishop.  
Et Deus, etc.

May 27, 1932

Rev. Adrian J. Kilker, J.C.D.  
Advocate

Rev. Joseph P. Hanulya  
Procurator

THE APPEAL OF FATHER ORESTES CHORNOCK TO THE HOLY FATHER  
A.R.V. July 28, 1932, p.9.

Holy Father:

I the undersigned priest of the Greek Ruthenian Eparchy of - Pittsburgh humbly prostrated before the feet of Your Holiness petition that a remedy of restoration in previous condition "restitutio in integrum"- be granted to me in a case of a double infavorable criminal sentence issued against me in ignorance with the reason given in Canon 1905 par. 2. n 4. namely on account of evident disregard of the prescription of the law.

The very Tribunal of the second instance of Philadelphia delegated for this case by the Oriental Congregation, admits, that prescription of the law were neglected in the first instance. (Cf. included sentence of the Philadelphia Tribunal). However, even the Tribunal of second instance, evidently omitted the prescriptions of the law.

The Tribunal of the first instance violated the following prescriptions:

1. Exception of suspicion raised by me against the official during the session of the Tribunal was not decided by the Bishop as is specified in Canon 1614. This can be clearly seen from the inspection of the acts. When afterwards question of this defect - came into light before Tribunal of the second instance, the Bishop transmitted a decree of sanation to the official of the second instance with the request that he insert it to the documents of this case, without hearing me as specified by canon 1616

2. Prescriptions of the canons 1858 - 1862 were not observed since in one and only session the whole case was disposed and sentence issued.

3. Although sentence was issued by five judges, as is seen from the acts.

4. No opportunity was given to prepare the defense orally or in writing, which should be a sufficient cause for a remedy requested, namely restoration into former state - "restitutio in integrum".

In the Tribunal of the second instance the following prescriptions of the law were omitted:

1. No publication was made of the procedure and no opportunity was given to inspect the act in a way, that to this day neither I myself nor my advocate were able to inspect the act of the procedure.

2. Interpretation of the decree "Cum data", especially of the article 15 of the same decree in the sentence of the Tribunal of the second instance is altogether erroneous since these articles - refer to the administrative transfers and not penal as this case.

Of Your Holiness  
most loyal servant  
Orestes P. Chornock  
Greek Rite Catholic Church  
of St. John the Baptist

July 21, 1932

Joseph P. Hanulya  
Procurator  
2408 14th Street  
Cleveland, Ohio.

THE RECENT ANNOUNCEMENT OF THE APOSTOLIC SEE CONCERNING  
THE MARRIAGE STATUS OF THE AMERICAN CLERGY. (GREEK RITE).

The Sacred Congregation for the Eastern Church of March 4, 1932 No. 154/1932, among others it is informing the Eparchial Ordinariate in the following manner:

"In regard to celibacy. You may hold this for certain that - the Holy See is insisting on the prescriptions published and in no way has intention to deflect from them, since this is required by the public welfare of the souls".

The same Congregation turned again on April 16, 1932, to the Eparchial Ordinariate and now in a decided tone declares, as follows:

Sacred Congregation  
for the Oriental Church  
Prot. N. 572-1932

Rome, April 16, 1932  
Borgo Nuovo. 76(Q.113)

To: His Excellency  
Basil Takacs  
Ordinary of the Ruthenians  
Pittsburgh, Pa.

Your Excellency:

This Holy Congregation has already sufficiently informed Your Excellency with the letter No 154-1932 of last March 4th, what is the mind of the Holy See in regard to the observance of the law of celibacy by the Oriental clergy.

The decree of the Congregation of the Propagation of the Faith namely that priests, who wish to come to America to exercise their Holy ministry among the faithful of the Oriental Rite, must be celibate, or, at least, widowers, remains intact. This decree which notice was given to the bishops of the Latin rite with a letter of April 12, 1894, referred and refers to all, to all priests without distinction between this or that rite (Cf. pointed document attached to this letter).

The decrees which afterwards were issued only for the Ruthenians, either confirm the existent law or at least, did not revoke it, and in this way remained in force general prescription issued without distinction for the Oriental clergy.

Since the Holy Oriental Congregation did not reply to those - Greek Rite Catholic priests of the city of Pittsburgh, who have - sent well known petition to Holy Father on September 1931 and con-

sidering the circumstances a direct reply did not seem proper. I ask Your Excellency that on some next given occasion, you be so kind to notify this clergy, or at least those among the priests - whom you will deem more prudent, that the question of celibacy in America was again thoroughly discussed, and the Holy See decreed - that nothing should be changed.

It would be in vain, I think, to admonish those who consider this question with a hostile mind, but I leave up to you to speak about it when it will opportune and helpful.

Meanwhile I pray to God to bless you for many years And I remain most respectfully Your Excellency's faithful brother

Card. A .Sincero, Secretary  
H.T. Cicognani, Assessor

To this Apostolic rescript were added "the Decree of the Apostolic See about Celibacy", "The Acts of the Apostolic See about celibacy of the Ruthenian Rite priests living in the United States - of America".

Encyclical Letter of the Sacred Congregation of the Propagation of the Faith of October 1, 1890.

For some years it has become a custom that the priests of the Greek Ruthenian Rite would arrive to the United States of North - America, especially to the SS. Peter and Paul Archdiocese of Philadelphia, to take care of the faithful living in these regions and professing the same rite. Some of these priests have brought with them their wives and children, thus causing the greatest scandal among Catholic and Orthodox living there (???) For this reason fear justly fell upon the bishops of those regions that the ministry of the married clergy would not bring greatest damage to the ecclesiastical discipline and religion, in as much as most of these - priests dare to exercise sacred duties without any dependence of the local Ordinaries. And upon insistent petitions of the same ordinaries this Sacred Congregation decreed that the following rules have to be observed in future.

1. The priests of the Greek Ruthenian Rite who wish to come and stay in the United States of North America must be celibates.

2. ....

Letter of the Sacred Congregation of the Propagation of the Faith to the Latin Bishops, April 12, 1934.

It was brought to the attention of the department for the Oriental Rite of this Congregation of the Propagation of Faith, that the priests of this rite, who immigrate to America or other regions in order to render spiritual assistance to the faithful of their - nationality, sometime, on account of the small number of those - faithful, are either idle or collect daily alms not having for this canonical permission, or give themselves to the medical art or business not without grave scandal of the Christian people and what is worse they do not need properly issued admonitions of the bishops. Moreover, it is deplorable that not once they exhibit to the Chancerys testimonial letters of their own Ordinary written in the Oriental language not known in the said regions, it is impossible for the Ordinaries to discover whether exhibiting the said letters is a Catholic priest free of any censure or laden with it; or a schismatic, or even a simple layman producing false documents.

Wishing to bring a proper remedy to this evil, this sacred - Congregation has written, with the approval of the Holy Father, letters to the Oriental Prelates, ordering them not to assign any - priests ( who must be celibates or widowers) without permission of the local Ordinary "ad quem"; that these priests should not leave the place before informing in writing this Sacred Congregation to which diocese they are planning to go to establish their domicile, that they should obtain permission from this Sacred Congregation, for every single case ; that having received such, they should present themselves before the Ordinary to whose jurisdiction they - should be subject, and that they request from him necessary faculties to perform sacred duties, and that they show to him the letters of release from former superior signed by the Apostolic Nuncio or Delegate, with strict prohibition to collect alms without proper faculties remaining in force; that if something is done to the contrary the same priest should not be admitted to the exercise of the Sacred ministry.

### III

Decree of the Sacred Congregation of the Propagation of the Faith, May 1, 1897.

In North American Church provinces, in which there are many faithful of the Ruthenian rite, let the Archbishop of each province, having taken advice of his suffragans assign some commendable for his celibacy and ability, Ruthenian and in case of a shortage, Latin rite priests, acceptable by the Ruthenians, who will exercise supervision and guidance over the people and clergy of said rite, however under the total dependence on the local ordinary, who, according to his discretions will grant him the faculties, which before God he will judge are fitting.

### IV

Decree of the Sacred Congregation of the Propagation of the Faith for the faithful of the Ruthenian rite living in Canada August 18, 1913.

Art. 10. Since there are no Ruthenian priests either born or educated in Canada, the bishops of the Ruthenian Rite, with previous understanding of the Apostolic Delegate, will do everything to establish as soon as possible a seminary for the education of the Ruthenian clergy in Canada. In the meantime Ruthenian clerics may be admitted, with a consent of the Ordinary to the Latin seminaries. However, let those be admitted to the seminary, either now or in future, who will promise before the bishop, that they will observe always celibacy ; and for the exercise of the sacred orders in the Canadian region, only celibate will be able to be promoted.

Art. 11. Let only those priests be admitted to the exercise of the sacred ministry among the faithful of the Ruthenian Rite. who are either celibate or widowers without children, who excel with blameless life, zeal and piety, sufficiently educated, not avid of pecuniary gain and alienated from political factions.

### V

Decree of the Sacred Oriental Congregation "Cum data fuerit"

for the faithful of the Ruthenian Rite in the United States of N. America March 1, 1929.

Art. 12. If any Ruthenian mission, vacant or newly established, is to be provided with a rector, let the bishop, until there is sufficient number of the Greek Ruthenian priests, who were educated in the United States, request through the offices of the Sacred Congregation for the Oriental Church, the priests from the bishops of the Greek Ruthenian Rite of Galicia or Hungary or Jugoslavia, and to the priest who arrived there on his own account without being invited by any Greek Ruthenian bishop or being sent there through the offices of the Sacred Congregation, Greek Ruthenian bishop cannot grant any faculties to say Mass or administer, the Sacraments or perform any ecclesiastical duties. However, as was several times decreed, the priest of the Greek Ruthenian Rite, who wish to come and stay in the United States of North America, must be celibate.

## VI

Decree of the Sacred Congregation of the Greek Ruthenian Rite for the faithful of this rite in Canada, May 24, 1930.

Art. 15. In regard to the priests who are coming from the European region to exercise sacred ministry among the faithful of the Ruthenian Rite, they ought not be admitted unless they were - celibate ( or atleast widowers without children) excelling with blameless life, zeal and piety, sufficiently educated and alienated from political factions.

## Canon 132

2. Although celibacy is better and more useful for the clerical state, minor clerics may enter marriage, however, in the church where the law of celibacy of the clericals prevailing, they fall out by virtue of the law of the clerical state, unless their marriage was invalid on account of violence or fear inflicted to them.

After the said by the Apostolic See, we cannot do anything else only to give the Head of our Church and be calm because the Highest Church Authority of our Greek Rite Catholic Church, the Apostolic See decided, finally.

Basil Takacs, Bishop.

## FINAL SENTENCE IN THE CASE OF FATHER ORESTES CHORNOCK AND FATHER STEPHEN VARZALY

Pastoral Letter July 15, 1932  
No 77-1932

.....

The clergy and the faithful are well aware, that the local Eparchial Tribunal of August 31, 1931 had resolved its law proceedings in this matter of our two priests, which was ordered by this Eparchial Ordinariate, on account of their disobedience. The result is a sad case, because Fr. Orestes Chornock former Pastor of the St. John the Baptist Church in Bridgeport, Conn., and Fr. Stephen Varzaly Pastor of St. Nicholas Church, in New Castle, Pa., the Chief Editor

of the Amerikansky Russky Viestnik were sentenced strictly, according our Tribunal.:

1. Deprived of their office and position.
2. Forbidden to wear clerical garb, consequently they are - forbidden to celebrate any services in church, and are deprived of all priestly privileges.

On the foundation of the prescribed Canon Law, the appealing - of our Tribunal decision, was sent to the Sacred Congregation of the Eastern Church. Which January 27, 1931 No. 684-1931, appointed the Philadelphia, Pa., Archdiocese Tribunal endowing them with all rights and full power, to judge and bring a judgement in criminal cases of Fr.s Orestes Chornock and Stephen Varzaly.

His Eminence Card. Daugherty, Archbishop of the Archdiocese of Philadelphia, Pa., by the full power and order of the Apostolic See of April 25, 1931 has established his Diocesan Tribunal of members as follows:

Rt. Rev. Msgr. H.L.Lamb, D.D., Prot. Apost. (Officialis).  
 Rev. Francis J. Brennan, D.D., J.U.D.  
 Rev. Joseph A.M. Quigley, A.M., J.C.D.  
 Rev. Edward A. Lyons, D.D., J.C.D.  
 Rev. Vincent L. Burns, A.M., J.C.B. (Col. Judges)  
 Rev. Patrick A Collis, Ph.D. (Promotor of Justice).  
 Rev. Thomas J. Kelly, (Actuary).

The Archdiocesan Tribunal announced its final and written decision in the case of Fr. Orestes Chornock and Fr. Stephen Varzaly, published it June 10, 1932 in Philadelphia, Pa., No 215, 216, 1932 on the foundation of:

Having done everything possible, what the law requires, it was proposed this day to the Sacred Metropolitan Tribunal to resolve - the question in doubt:

In the sentence of the first instance to be confirmed or changed.

To the first part affirmatively:

To the second part negatively

" Omnibus quae de iure erant explenda peractis, questio hac die ab hoc S. Tribunali Metropolitano solvenda proponitur sub dubio".

" AN SIT CONFORMANDA VEL REFORMANDA SENTENTIA PRIMAE INSTANTIAE"

Quare propositio dubio respondemus :

" AFFIRMATIVE AD PRIMAM PARTEM.

" NEGATIVE AD SECUNDAM .... "

The first decision of the local Eparchial Tribunal is approved in its fulness, so Fr.s Orestes Chornock and Stephen Varzaly are condemned:

1. Deprived of their office and position.
2. Forbidden to wear clerical garb, consequently they are forbidden to celebrate any church services and are deprived of all priestly privileges.

Beside this they are to pay the Tribunal expenses.

The decision in the matter of Orestes Chornock Čornak and Stephen Varzaly according the Canon Law at present has its full and final legality. Because a higher Juridical appeal in the cases cannot be given (vidi Canon 1880-4, 1902, 1.).

May our Heavenly God the Father grant, that by this Courts final judgement our former priests may see the spiritual abyss. in

which they are, and be enlightened by the Holy Spirit, to return - to the road of penitence, and with this they would show all the faithful an example of filial obedience to the Church Authority.

July 15, 1932

Basil Takacs, Bishop.

M I N U T E S    O F    T H E    K . O . V . O .

A.R.V. August 3, 1932

.....

Msgr. Gabriel Martyak, Chairman.

All the members were present except Fr. Michael Andrejkovics - who was sick, also William Gvozdjak was not present.

BASIL SLIVKA: It was reported in the newspaper that according the Pastoral Letter of Bishop Basil Takacs, that the clergy must resign from the office of committee. Being that this question is very important and the people are restless. We are asking the clergy who are present to clarify this matter to us, especially, what are they going to do ?

FR. JOSEPH HANULYA: replied to Basil Slivka; The Bishop issued

a Pastoral Letter, in which he forbade the clergy to be on the committee of the K.O.V.O. Later on Fr. Joseph Hanulya spoke in detail about the Committee question and the possibility of the clergy co-operation, if they would resign. With such an order the bishop is trying to undermine the validity legality of the clergys work in the committee, from the standpoint of the Canon Law. By all means - we must save this legality, because, it is necessary to send a committee to Rome, two priests or layman, or one priest and one layman. - Who would present our injustice at the proper places and present the petition of the Greek Rite Catholic Rusin people to the Pope of Rome. But, if all the clergy be disqualified by the Bishop, then it will be not possible to do so. Father explained the protocol of intervention in Rome and said that the clergy already had their meeting about this matter, to have a wiser move, because we must resign from the committee, to be free and above the bishops criticism, they to continue their work against celibacy, and against all harmful orders of the Eastern Rite Congregation.

It is natural, when they resign, they place their responsibility on the bishops shoulders. Who is forcing the clergy members resignation. The bishop is opening the door to unpleasant circumstances.

FR. JOSEPH HANULYA: I was watching the situation with open eyes and I am aware, that the people are bitter. In the Episcopal residence they cannot or do not want to recognize the sad situation. The question is not only the future of the Eparchy, but also the Greek Rite Catholic Church in Union with Rome.

I am not trying to excuse myself or the clergy, when I am recommending the resignation of the clergy from the committee, but, by all means means only temporarily. I am repeating: that I cannot nor other clergy cannot take upon themselves responsibility for the activity of the committee, which from the present day on, will have only laymen as members. For the consequences the bishop will be responsible. The clergy still can continue their work against celibacy. If the committee would be in need of advice to enlighten them concerning the Canon Law. These committeemen are not against reli-



gion, Church, on the contrary, the goal of this committee is the good of the Church.

FR. JOSEPH HANULYA read a prepared document, which he intends to present to Bishop Basil Takacs and all the Church Authorities - in concern.

FR. JOSEPH HANULYA asked the members present to express - their opinions about the resignation of the clergy committee from their office.

JOHN POPP, President of the Sokols - Sojedinenije, made the following remarks. The resignation of the clergy from the committee - will be a great blow against the committee and the people. I hope that as the delegates of the last Convention of the Sojedinenije united, so can the clergy and the people unite, to reach their goal of inviolability of the Eastern Rite against Latinization.

When the people are aware, that the clergy are with them, that the clergy are not afraid to stand by them. Then, the people are - ready to fight and bring immense sacrifices. The people always de-tested clergy, who in trouble times left them on account of some reasons.

The people highly value those priests whom they elected at the Sojedinenije Convention to be members of the K.O.V.O. Committee, because they are aware that these priests are friends of the people, are with the people and are taking their part in the fate of the people. The resignation of the committee from the K.O.V.O is beginning to bring bitterness and restlessness among the people. The resignation cannot be explained, to satisfy the people. We do not know where could this road lead us without the patronage and leadership of the clergy.

We laymen, when we see injustice that our laws to be destroyed we do not think about paragraphs, but, against force we will - answer with force. If the bishop wants the people to leave Rome - sooner in a group. That is what the bishop proved by forcefully tearing away the faithful clergy from the committee membership.

I am against the clergy retreat and am reminding the present - clergy, that not one of the lay members cannot and will not guarantee the bishop, nor the clergy, that this struggle will not be more rude, harsh and limitless. Please do not retreat

BASIL SLIVKA: Energetically condemn the stand of the clergy who were aware at the Convention, that the bishop will not permit them to be members of the committee. The resignation of the clergy from the committee, is not only dangerous, but provoking a greater danger. The clergy should not resign from the committee, but must stand by the people, regardless what happens, because this is a request of the Church and peoples interest. The bishops authority, ill - will is shown again, when he is forcing the clergys resignation from the committees post. With this the bishops aim is to present the committee as a group of rebels, who want to destroy the Church. For this attitude the bishop will be responsible before God - and the people. If the committee of laymen will speak sharply not only against the bishop, but even against the clergy, who are afraid to stand by the people. My request is that the clergy remain on the committee.

DR. ALBERT M. CMOR : remarked, the committee members were elected at the Convention, how can the committee relieve them of their obligation of their office, which they accepted at the Convention.

If a member of the committee resigns as a member, on account of any reason, he will be responsible to the people for his deed.

FR. JOSEPH HANULYA: said, that such a move is necessary the reason being to defend the legal character of the clergy movement against celibacy. I do not think that the committee has done anything illegal. I disagree with that statement, that by the resignation of the clergy, the committee becomes illegal. Here we are concerned with the security of laws and privileges of the Eastern Rite, to defend such a move, not only the bishop has such a right - but, even every individual, who is a member of the Eastern Rite Church. The people, clergy, even the bishops were defenders - of the Eastern Rite according the history. Therefore the clergy by - no means will be more legal if they resign from the committee. Such move by all means will lessen the trust confidence of the people - in the clergy, which clergy will not be strong enough with - the people to intervene more successfully in this matter. Secondly the people will not be stronger if the clergy will work separately their work.

I am repeating, that the committee, has no right to stress the matter of the resignation of the clergy from the committee, that is their personal matter. They must fulfill their obligation according the instructions of the Convention. I am still asking the clergy to talk the matter over among themselves, to find a way to remain members of the K.O.V.O. committee.

JOHN POPP: I also ask the clergy to stress the matter over, among themselves.

DR. GEORGE VARGA: I am confident in the clergy members of the K.O.V.O. committee. I am aware of their gravity of their hardship, because from one side, what will the people say and the other side is the forceful injustice move of Bishop Basil Takacs. I am trembling, when I think that the clergy wish to resign from the K.O.V.O. Committee, as a jurist, I am aware that we have to keep somekind of a law, regulations in the intervening, especially when we are - intending to send a Committee to Rome. Where they are very concerned about formality. Not to harm the delegations success, I am aware of the right attitude of the clergy members, but I still insist and petition the clergy, let not all the members resign, because their absence could cause great bitterness in the people, - which we cannot stop, nor do we wish to hold back, when we see that the clergy in their situation are afraid, to appear with the people. I do not wish to burden the clergy, if they think so, that the interest of success in this struggle for the Eastern Rite is better to resign, let them do so, if their conscience says so. I am convinced that the clergy will cooperate with us, not publicly but secretly. The clergy stated that even if they will resign - from the K.O.V.O. Committee by being threatened by the bishop, - they will continue to fight against the introduction of celibacy and for the goal for which the committee was established.

PETER KORPOS: I do not see anything good in such a statement. because the secret sympathy does not inspire no one. The resignation of the clergy from the K.O.V.O. Committee, will displease - the spirit of the people and hamper their work. We the laymen, are well aware, how do the people think and speak. We can foretell, that the resignation of the clergy from the K.O.V.O. committee, - will be harmful to those who resign. Furthermore the people will

become bitter and loose faith in the clergy. From such a good deed, there is no exit. If the clergy by all means will resign from the K.O.V.O. committee, that is their affair, but such a move will give the lay committee a freehand. The Church Authority will have to think over the matter, if it wishes to fulfill the requests of the people, and let the clergy lead the action of the committee according to the Church Law. It is a surprising matter, the Church Authority is repeatedly showing its illogical thinking, demanding - from the clergy their resignation, and at the same time, not saying a word about the lay committee. If this committee is so evil and illegal for the clergy, then it cannot be good for the laity. On the contrary it is more dangerous for the laity. In the interest of saving souls, the Church Authority should be reminded also the lay committee of the K.O.V.O., that such a deed is not permitted even for them. This is a proof that the Church Authority is not concerned with the salvation of souls. If such a lay committee can be, the more it should be for the clergy. It seems that the aim of the Church Authority is to destroy, weaken this committee. My opinion is that it would be better for the clergy to remain as members of the K.O.V.O. Committee.

GREGORY ZSATKOVICS :I am the same as my late father, who was a faithful son of the Greek Rite Catholic Church, he would never agreed with those who would try to damage the old laws and privileges of the Eastern Church Rite.. I have reminded the Bishop about the danger, which could cause a rapid current against the Eastern Rite. We must defend our rite, that is our obligation. At the same time I must state, that the struggle must proceed legally,i.e. we must use legal methods. No matter how unhopeful is the situation,, I still believe, that there is a way by which we can continue our general struggle, the defence of the Eastern Rite, to gain our goal with lesser sacrifice, to become victorious.

I am lamenting over the limitless bitterness of the Church Authority and the defenders of the Eastern Rite, in time when cold blooded thinking is necessary in this struggle, we are causing grave wounds on both sides, whereas we are well aware, that in this - struggle only united strength can gain for us our goal.This obligation of the censors is to give an enlightening explanation of articles which appeared in the newspapers.

Fr.STEPHEN VARZALY: I wish to explain the spreading of our - struggle and reflect on the interpellation of Gregory Zsatkovics - by giving an explanation.. The question of legality were done step by step during the struggle against celibacy. The trial of introducing celibacy is illegal, from the standpoint of the clergy and laity of the Greek Rite Catholic Church. Secondly as an editor of the Sojedinenije organ I am obligated to defend the Eastern Rite. I have done that and will continue to do it. The confidence of the past Sojedinenije Convention convinced me, that 100 percent of the people condemns celibacy, and all those who are the enemies of the Eastern Rite.

FR. ORESTES KOMAN: The committee of the K.O.V.O. are one sided in the Amerikansky Russky Viestnik. I am calling the attention of the censors, to be very careful to give serious explanations to instruct the readers. Concerning the resignation of the clergy committee from the K.O.V.O., I feel that we can continue our activities more freely if the clergy resign, the lay Committee too will be

more freeer in the struggle.

DR. PETER IV. ZEEDICK: The struggle should be publicized and - all the members of the Sojedinenije and readers to be told the - facts in the Amerikansky Russky Viestnik. Such information will be beneficial to us and to others, to instruct them about the historical facts concerning our Eastern Rite.. Then the world will judge us according the facts and documental proof. Such facts must be - published by all means. I also recommend to publish in English and Rusin language the "Dissertation of KÁLMÁN ZSATKOVICS, titled: "JAGERSKOJE VLIJANIJE" ( The Eger Influence), and other historical - sources, which carry the interests of the Eastern Rite laws and - privileges.

FR. MICHAEL M. STAUROVSKY: No one of us can order anyone what to do or not to do, not to resign if he wishes to do so. If some - members of the committee are convinced that for the successful interest in the struggle, it is better for them to resign from the K.O.V.O. Committee, we cannot hold them by force to remain members. I thought over the matter seriously, from my point of view without judgeing those who have different views and think differently. The field of activity of this committee is such, that it is a danderous move for the clergy to leave the K.O.V.O. The priests must stay - with the people as long as possible, especially then, when the - faithful are interested in Church affairs, matters. It is also desirable, that the clergy be with the faithful even then, when civic matters are in concern, by which the Church members can benefit materially and morally. I still recommend to the committee to stress the matter of the clergy resignation, as the clergy declared we are doing it so in the interest of success in this present struggle.

PETER IV. MACKOV: If the people will find out about the clergy resignation, that will be a great shock to their spirit and confidence. They will not believe, that if the matter would be presented to the Church Authority in its reality and actuality what - could the consequences of such moves be, that the Church Authority would not permit the clergy to be on the committee. I have a request of the clergy, to find a way to remain in the K.O.V.O. Committee.

GEORGE PUHAK: Do not believe in false talk, that I do not agree with the celibacy struggle. I am and will be against any activity which is destroying the Eastern Rite of belittling the laws and privileges of it. If the clergy want to resign from the K.O.V.O. Committee, we cannot stop them to do so. That is their matter and will, even if we feel sorry and sad about it. We must understand that in such a struggle, as in all other struggles, not only one side suffers, but both sides, who are taking part in it. - According my opinion it would be an ideal act of the clergy if they would remain in the K.O.V.O. Committee, but if they to decide the contrary, we cannot stop them

FR. JOSEPH HANULYA: Here we are concerned with the opinion of the committee members and not the decisions, because the clergy already decided to resign in the interest of success, but they want to know the opinions of other members.

JOHN LAPUTKA: I condemn the resignation of the clergy therefore I am asking the clergy to think the matter over once more, because such a move will cause deeper bitterness among the people. How can

the clergy be more successful in their work, without the people? What do the clergy mean, when they say that they can act more freely in their activities? Who will give them advise when the people will need it at that time in important matter. How will it be possible to calm the people, the people are happy now, that there is an organization which was established honorably, according the will of the people, in which group there are laymen and clergy. These are the problems and burdens of this struggle, which especially should interest the clergy, who would give a good example with their decision that they will not resign.

FR. CONSTANTINE AUROROFF: I am concerned with the announcement of the clergy, which was published in the last issue of the Amerikansky Russky Viestnik. It is very important in this struggle which the Carpatho Rusin Greek Rite Catholic people are continuing for the Greek Rite Catholicism in principio. I agree that it is necessary to give the clergy, who wish to resign from the K.O.V.O., a free hand, but from the practical point of view, I do not deem it a good deed, a good move. There is a guarantee in the words of Fr. Joseph Hanulya, that the resignation of the clergy committee will not harm the struggle.

MICHAEL YUHASZ, SR.: I disagree with the clergy who wish to resign from the K.O.V.O. committee. They are to find a way to remain on the committee of K.O.V.O., which is existing by the will of the Convention. I as the Sojedinenije President must keep the will of the people and the Convention, accept no arguments which are contrary to the decision of the Sojedinenije members.

Continued: June 19, 1932

A.R.V. August 25, 1932  
pp. 8-11.

MIKITA: Bishop Basil Takacs does not consider himself to be our bishop, but a Roman Catholic Bishop. I do not believe that Bishop Takacs under such circumstances can make progress among us. Bishop Basil Takacs lost his good standing among us, therefore there is no future for him among us.

FR. GEORGE THEGZE: Energetically refute the accusation, that he is a member of the Celibacy Party, by saying I am against celibacy and recommended to send protests against celibacy to the Apostolic Delegate or Rome.

DR. GEORGE VARGA: Logically proved that the Sojedinenije has the right to indulge in Church matters concerning the defense of our Church Laws, Privileges and intelligently to criticize the Church Authority.

To prove that the Union was concluded, tied, by our forefathers and the Roman See, allowed this, he presented a quotation from an undeniable source, proving that our Church laws and privileges were secured by our forefathers in the contract of Union. There is therefore a possibility to overcome celibacy.

I recommend that the Sojedinenije Convention for the last time, through its committee ask the Church Authority, if it will give the people a 100 percent guarantee, that from now on it will secure for us the Church Laws, privileges. If the Church Authority will not do that, then a committee be selected to deliver a petition to Rome. In this petition the people will request the guarantee of all our laws and privileges. In the petition will be refu-

sed by Rome, then the ten men committee, the defenders of the Eastern Rite, will engage in spreading the struggle in Rusin, Russian English newspapers to receive an answer to a question: what is more important obligation of Rome: the introduction of celibacy or the salvation of souls ?

The Convention accepted the proposal

HARRY SAVULAK: Celibacy in the first step against our Eastern Rite. Our Greek Rite Catholic Bishops in Galicia were requesting - the introduction of celibacy. Without celibacy our Eastern Rite - Church cannot be destroyed. It is said, that the High Church Hierarchy of the Latin rite respects the Eastern Rite. On the contrary it always works against the Eastern Rite laws and privileges. It is pitiful that Bishop Basil Taka cs is accompanying the enemies - of our Eastern Rite. Where is our Carpatho Rusin clergy ? Why are they not in the struggle, when the people are in need of fighters, leaders in the struggle. Why is the majority of the clergy without a feeling towards the peoples requests ?

The debate will continue tomorrow.

Dr. A.M. Cmor, Rec. Sec.

Victoria Dzmura Michael Savko Mary Kopka Fr. Orestes Koman

SESSION June 21, 1932. 8.30 A.M.

FR. JOHN KRUSKO: Presented a request of the "Sokol Convention" to admit the "Sokol" delegates to the Senior Convention, during the time of celibacy debate.

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MICHAEL YUHASZ SR.: Chairman nominated a committee to invite the "Sokols" who will be permitted to speak up on the celibacy question.

TURANCIK : I praise Dr. George Varga for struggling whole heartedly against celibacy and declaring that he is 100 percent against celibacy. I also hereby am reminding the delegates, to be careful what they say, because among us are many who claim to be against celibacy, but are mixing up the delegates in matters which could cause trouble for us.

SEMANIŠIN: I am requesting an Ecclesiastical Congress in which the clergy and people take part. I am against celibacy.

KUZMJAK : Here in the United States of America the people must have more to say in Church matters, because they are the supporters of the church. The Bishop must admit that. But if there are some among us who wish to pay, obey and have no rights, they are the enemies of the people. Why didnt the Whiting, Indiana parish protest against celibacy ?

FR. GEORGE THEGZE: The delegates would not listen to his reply.

PALUHANIČ : I am 100 percent against celibacy.

PETER KORPOS: The president of the Cantors Brotherhood: let us not talk but act. Two delegates are to be sent to Rome, wait for the guarentee, respect of our Church laws, privileges and traditions. Until then we are to keep the "PASSIVE RESISTENCE" against - the Church Authority and not to colaborate with it.

DR. PETER IV. ZEEDICK : The struggle against celibacy still - continues, the attacks against the Eastern Rite always existed and were the personal jeleousy of the Latin clergy and bishops.

All those among us who are great defenders of celibacy do not uphold their principle in practice. We do not have the necessary - books to enlighten the public, who are interested in such matters I recommend the continuation of the struggle with united strenght to gain our full power and inviolability of our Eastern Rite.

JOHN POPP: Bridgeport, Conn.: The cause of our struggle is the Bishop, who did not think matters over well, by concealing the - truth, with a cover up, thinking that it will be possible to carry out the socalled reforms in our Church life. The bishop promised and testified with an oath, that he has full power, later he twisted this testimony. How can the people have confidence in the Bishop in such circumstances. Therefore it is necessary to continue the struggle. Bridgeport is 100 percent against celibacy.

MOTLY : delegate from Braddock, Pa.,: In Braddock, Pa. 99 percent of the faithful are for the defense of our ecclesiastical and national laws. Due respect is to be given to Fr.s Stephen Varzaly, Orestes Cornak, Constantine Auroroff and Peter Molchany. Since we have a Bishop, there is no order in the Eparchy, because the Bishop ignores the just requests of the people; he wants to - deprive them even in parish affairs. We are aware of that, that he wishes to introduce the Latin order instead of the Rusin order.

GEORGE BRATKO: Brooklyn, N.Y.: Opposed celibacy. ....

STEPHEN STERENCHAK: My call to the Convention is step forward with strenght against celibacy, because this is only the beginning of unpleasant moves against our Eastern Rite. It is our obligation to defend the purity of our Eastern Rite. Select a committee which will continue the struggle against celibacy, and defend the innocently punished clergy.

In case there is no success, let us send a delegation to the Patriarch of Constantinople.

FR. JOSEPH HANULYA: I protest against such a proposal

FR. DESIDERIUS SIMKOW: The Irish Hierarchy is the cause of Our troubles. It is necessary to unite our strenght against them.

Dr. GEORGE VARGA: Do not believe everything that some people say. ....

SIGNATURES:

Mary Yurko  
Andrew Bellovics  
John W. Roman

JOHN POPP. Dr. A.M. Cmor, Rec.Sec.  
Andrew Sabo  
Helen Manko. Michael Soltis.

SESSION 1.30 P.M.

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DR. GEORGE VARGA: I am asking the clergy present, that they let us know and recommend to us a way to take, to gain our goal concerning our Eastern Rite.

FR. JOSEPH HANULYA: Yesterday I proposed that first of all we must stress the matter of celibacy through our debate. I am happy that I made that proposal, because now we are aware of the sentiment of the people, and the thoughts of the delegates. The thoughts of the delegates were expressed. Among these thoughts were radical ones too, against which I have protested. True, that sometimes the radical thoughts are necessary, the opposers expect that, if the danger is Independency or Schism. I do not think, that such danger

exists, but, if the concerned become very provocative, then that person will be responsible, who did not take in consideration the sentiments of the people. The people are 100 percent against celibacy. I am calling those present who favor celibacy to declare it without fear before the Convention. Not one was in favor of celibacy. The celibates said, that our clergy or people have nothing to do with celibacy. The Eastern Church withdrew from the Western Church, concerning the rite and discipline. What right do the people have in the Church matters: It is necessary to remark, that in the United States the people are to receive the JUS PATRONATUS. How are we to get out of this trouble? The Bishop is forced to force celibacy. Therefore we must find out from the bishop is he inclined to accept our help? If yes, the matter is settled, because no one is against the bishop, person, the struggle is for ideas. Into this unfortunate position the Bishop was led by unconviencable people.

My recommendation is that the Convention select 2-3 persons to speak with the bishop to find out his standpoint and invite him to the Convention.

Concerning the "Cum data" and the past struggles, Fr. Eugene Volkay, who for the past 42 years is active in the United States of America was mentioned praiseworthy. In the "Cum data" decree Podkarpatska Rus, Czechoslovakia nor the United States of America are not mentioned. If there is a good will in the bishop, he could ordain the married seminarians for the United States of America, Podkarpatska Rus' and Czechoslovakia. But the bishop is pressed by the Latin rite clergy to the limit, in the interpretation of the mentioned order for the Eastern Church. I hereby recommend the following - to be on the committee: Fr.s Gabriel Martyak, Desiderius Simkow, Nicholas Csopey, Dr. Peter Zeedick and Michael Yuhasz Sr.

If the bishop will listen to the petition of the committee and accept our help, then it will not be necessary to speak about his authority in the newspaper, only about the matter in concern not the person, who is of a different opinion. Our secured laws will not be belittled by doing so.

If the bishop would not be inclined, then start the PASSIVE RESISTENCE" by which he will understand our limited patience, - and would say beat me until you get tired.

FR. MICHAEL STAUROVSKY: I do not agree with such resistance, especially, when we are suffering for the past two years. So are our seminarians and clergy, as Fr.s Stephen Varzaly, Orestes Cornak, Peter Molchany etc. and our parishes are being destroyed. I am protesting against such a Passive resistance which gives full possibility to our adversaries to destroy our sufferers. We are obligated to take the example of Constantine, go to the battle and lead - the struggle of the good deed, firmly under the Cross on which it is written "IN THIS SIGN YOU WILL CONQUER" We are not to suffer only, but also to use methods and ways, which will shorten the struggle.

FR. JOSEPH HANULYA: We should inform the world about our truth. Select a committee of seven members, five from the Old Branch and two of the Sokols to compile a petition to Rome, bishop and government. This petition to be signed by all the delegates and the committee to inform the "Sobranije" officials about the matter in concern. The meaning of the resistance is, that the bishop does not exist - for us, it is necessary to support or accept orders from his authority.



Fr. Michael STAUROVSKY: I agree with such an explanation of - the "PASSIVE RESISTENCE". The "Nebesna Carica" condemns Fr.s Stephen Varzaly and Orestes Cornak, whereas we are aware that the reason of our pitiful situation is the money, which is sent to Rome by the Irish bishops, that is why they have such a great say so in many matters.

GEORGE PUHAK: On account of historical and social reasons of celibacy, not only the people and the clergy suffer, but even the bishop.

GREGORY ZSATKOVICH: Legal Advisor. The matter is clear for us we are all against celibacy. The struggle must continue until full order is accomplished. I the son of Paul Zsatkovics, could not have any other kind a standpoint of view, only to be 100 percent against celibacy. I recommend that the five member committee go to see the bishop.

MICHAEL YUHASZ SR.: I propose, that tomorrow the committee read the questions, which they are to ask the bishop. Accepted.

Mrs HLADIK: I propose, that we are to fight as the Homestead, Pa. people are fighting.

ANDREW KVASNAK: I propose that Gregory Zsatkovics also be on the committee.

FR. JOHN SOKOL: Presented flowers to the Convention with greetings.

FR. ORESTES CORNAK: The struggle is still going on and the unjust persecution from the part of the bishop. I promise to continue the fight.

FR. CONSTANTINE AUROROFF: I assure the Convention that the struggle in defense of the Eastern Rite is a just struggle.

FR. PETER MOLCHANY: The bishop is playing sinful politics and values the family interests of Fr. Valentine Gorzo more than the petitions and interests of parishes. The "Sobranije" is to be condemned for her non-christian attitude.

MICHAEL MACKOV: The Sojedinenije is very important in our struggle, therefore I recommend to continue the struggle with full strenght, for our Eastern Rite Church. We al-o must assure the daily bread of our fighters.

JOHN HIRAK: To show the injustice of the bishop, I present to you the case of the Homestead, Pa., church. ....

Helen Manko

John W. Roman

Dr. A.M. Cmor, Rec. Sec.

John Popp

Mary Yurko

Andrew Sabo

SESSION JUNE 22, 1932

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The "Svoboda" organization and the SS. Peter and Paul Church in Elizabeth, N.J. are requesting the following:

1. The recall of celibacy.
2. Lifting the suspension of the four priests.
3. Ordain the married seminarians.
4. Have a Rusin National Congress.
5. Remove all the unpopular persons from the Chancery Office, since they are the enemies of the Eastern Church.
6. We are protesting against the violation of our Eastern Rite.

The Chairman presented to the Convention Fr. Stephen Varzaly. The delegates gave Father a standing ovation.

FR. STEPHEN VARZALY: I will not speak about celibacy, other speakers had spoken well of this matter. I also wrote, all that I wished to tell the people. Here I wish to emphasize the role of Michael Yuhasz Sr. and I played in the Church struggle, I am very happy seeing the delegates who unanimously are against celibacy.

As you are aware, the enemies stated that this struggle is the work of a few trouble makers, i.e., Fr. Stephen Varzaly, Michael Yuhasz Sr, Dr. Peter Zeedick, Dr. Albert Cmor and Dr. George Varga. It was proved that all mentioned fulfilled the wish of the people and their own conscience. I am very happy that not only the parishes protested, not only the meetings, but also all the people through their delegates, who gave the death verdict to celibacy. According to the thoughts of Fr. Joseph Hanulya, Fr. Michael Staurovsky, Dr. Peter Zeedick and Gregory Zsatkovics the grave for celibacy is dug, and a funeral service will be conducted. Eternal rest will be sung for the celibacy and the enemies of the Eastern Rite, and Mnohaja i blahaja lita for the faithful sons of the people.

I am reflecting on the speech of George Puhak, that he and his coworkers were unmerciful to the bishop. This is an ill intent, because the struggle continues, not against the person of the bishop, but for the ideal of the Eastern Rite. George Puhak must admit, that, that rather the people, clergy, laity, suffered unmercifully from the Church authority. The Church authority treated the fighters of the Eastern Rite as good for nothings. In the Pastoral Letter the officials of the Sojedinenje were practically called thieves. As for the Chancery Office, some of the Consultors are the enemies of the people.

Some claim, that Bishop Basil Takacs has a golden heart. Now he has a good chance to prove it, is his heart of gold, with facts, guarantees, because we cannot believe empty words and promises.

I hereby request that the bishop:

1. Remove the suspension from the suspended priests.
2. Ordain the four married seminarians.

I as an Editor wrote out of love for the people and Church.

MICHAEL MACKOV: proposed to sing "Vichnaja pamjat'" for celibacy.

MICHAEL YUHASZ SR. I hereby describe the cause of the struggle and was the reason for the disorder, was, that the bishop promises a lot, but, he does not keep his word, being influenced by self loving title seekers. I did not want to oppose the bishop, but when the bishop or someone else requests, that I oppose my people, I will disobey and go with the people.

I MICHAEL YUHASZ SR. request the following:

1. Remove the suspension off the suspended priests.
2. Ordain the married seminarians, not only at present, but always.
3. A guarantee from the bishop that he will respect the rights and privileges of the Eastern Church
4. The Convention to send a protest to the Eastern Congregation, to the Papal Secretariate, Card. Hayes, Card. Dougherty, to the Old country bishops and to the bishop of Hartford, Conn.

The bishop should not listen to the betrayals. If the Bishop will not fulfill these honest requests, then we are forced to continue the struggle. We also request the "JUS PATRONATUS".

If the bishop will not fulfill our just requests, then we have no need for such a bishop.

MICHAEL MACKOV : I am not blaming the bishop, but his office workers, whom we must remove, because we will not have peace until they will be in office of the Chancery.

Dr. A.M.Cmor, Rec.Sec.

Michael Volcko  
Mary Tarkanic

Anna Belekanic  
Mary chabalko

Peter Kost'  
John Havrilla

SESSION JUNE 23,1932.

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The report of five member committee sent to Bishop Basil Takacs to secure the rights and privileges of our Eastern Rite Church.

We the undersigned Committee members of the XXI Sojedinenije - and VIIth Sokol Convention of the Rusin American Brotherhood, last night had the privilege of meeting with Bishop Basil Takacs, in Toledo, Ohio in matters concerning celibacy. Our report is as follows:

1. The Bishop is inclined to cooperate with us and support - the committee which was in charge of this matter, if the Sojedinenije has an intention to go along with him, to have order and peace.

2. On the recommendation of the bishop, the petition is to be made in two copies, the first the bishop will present to the Holy Father personally; the second to be sent to the proper place. But, the bishop cannot guarantee us success. Furthermore this can happen only in November, when the bishop will go to Rome to attend the Eastern Rite Bishop's Conference.

3. The question of celibacy, suspension of clergy ordination of the married seminarians, cannot be in the same petition, each one should be presented separately. What the result of these petitions will be, no one knows. According the Bishop's opinion, we cannot expect that all our requests will be fulfilled, but there is hope - that some will.

a) The critical articles in the A.R.Viestnik must stop at once; let Rome note the good intentions.

b) Fr, Stephen Varzaly and A.M.Cmor and other writers must publicly recall their articles, in which they over stepped boundaries, .....

c) In Church matters peace must exist. Financial Passive Resistance, which exists for a long time, must stop, and the churches must fulfill their obligation concerning the Eparchy.

This true report is verified by our undersigned signatures:

Fr. Gabriel Martyak  
Dr. George Varga

Fr. Nicholas Csopey Fr. Desider Simkow  
Dr. Peter Iv. Zeedick

After the report was given, A.M. Cmor declared: from the very beginning of the struggle in defense of our Church laws, privileges, special discipline, traditions and customs, I wrote continually in the A.R.Viestnik. According to my conscience my goal was to defend the rights in a true manner. I have not over stepped the boundaries

of respect. I wrote the truth according my convictions, my conscience without personality, anger and evil intentions, said only the truth in defense of laws, privileges of the Eastern Church. I will not recall a word of what I have written. Furthermore the Convention may judge my articles, and I will bow to the request of the - Convention delegates the representatives of the people, but will never recall my articles.

FR. STEPHEN VARZALY: I cannot recall my articles, which I wrote out of conviction concerning the Eastern Church and against the anomaly, illegality of the Church Authority. My heart is full of sadness, when it sees, that the bishop does not want to understand the requests of the people. Instead of understanding the Sojedine-nije Conventions petition, the bishop is presenting impossible conditions. I wrote the truth in this struggle and defended the treasures of the Greek Rite Catholic church of the Rusin people, according my convictions. I am responsible for every word I wrote, which I will not recall.

PETER KORPOS: In my articles I simply presented the decisions of the Cantors. I cannot belittle the Cantors Teachers by recalling my articles.

JOHN LOIS: For all the articles which I placed in the A.R. Viestnik, I take responsibility, as a faithful son of the Eastern Rite Church. I wrote under the pressure of my convictions. I will not recall my articles.

BASIL SLIVKA: Neither will I recall my articles, I do not feel guilt for what I wrote. To recall my articles would mean, to refute the truth, That I will not do.

MICHAEL YUHASZ SR.: There is no earthly power, which could compel me to freely recall my articles, which I wrote in the A.R. Viestnik. No one can say that my articles were not thought about, or that they were foolishly written. I did not have any evil intentions, do not have, nor will have, for my articles. The love of my own, love of the truth, love of the Faith and holy traditions, has dictated every word of mine. When the people wanted me to say a few words, I said them truthfully, respectfully and conscientiously. I will remain until death, the same Greek Rite Catholic of the Eastern Rite, into which I was born. To act against my convictions would be a sin. I wrote my articles out of conviction, without selfishness or earthly favors, therefore I cannot recall my articles.

DR. GEORGE VARGA: In the five member committee report there is no guarantee, no assurance of our Church rights, privileges. On the contrary, I can see the intention, to separate the people from their defending leaders, martyrs. I propose the following plan for our future struggle.

1. Do not support the Church authority, because he is not ours any more, he renounced our Eastern Rite its laws and privileges.
2. Select a committee, which will continue the struggle on the pages of the A.R. Viestnik and the Russian newspapers.
3. Compile a petition to Rome, let every delegate sign it. Ask Metropolitan Andrew Septicky to present it to Rome.
4. In October let the Ecclesiastical National Synod meet where our future standing will be decided.
5. I call on the people, through their delegates, to fight - to the last drop of blood, defending the faithful clergy, not to support the celibats, but the faithful defenders.

DR. ALBERT M. CMOR: My articles had only love towards the suffering Rusin people. I propose to the XXI Sojedinenije Convention to order the A.R. Viestnik to continue a respectable struggle in defense of the Eastern Rite, and that the Sojedinenije continue to help the 10 person committee. May our position be more widely presented to our Old-country Bishops, the Presov and Munkacs Bishops, begging them humbly to help us and intervene for us in places concerned.

FR. NICHOLAS CSOPEY: I am fighting against celibacy for a long time. I fought against the "Ea semper" Bulla, during the reign of Bishop Soter Ortynsky. We succeeded, with the help of Bishop Soter Ortynsky to overcome the harmful points of the Bulla except celibacy. An Ecclesiastical Synod is necessary. But, that could be possible only with the cooperation of the bishop. Ask and it will be given to you, therefore we must ask continually until we are heard. We must compile a petition and select a committee to do the work. To have such a committee is not against the Canon Law, especially then, when it is collaborating with the bishop. The Bishop, clergy - and the people can win.

FR. JOSEPH HANULYA: I urge us all to have an understanding - with the bishop and continue the struggle respectfully. I am also seconding the motion of Fr. Nicholas Csopey to find a way of collaboration with the Bishop, who would act differently if he would not listen to one of his consultors, but to the majority of the clergy. An Eparchial Synod is necessary, that would help the Bishop to come to an understanding with the clergy and people. It is necessary for us to have Eparchial Statutes as soon as possible. Canon Law is being prepared without the hearing of our Greek Rite Catholic clergy in the United States of America. We have no representative in Rome, where they are deciding about us.

DR. GEORGE VARGA and FR. CONSTANTINE AUROROFF began to select the committee to defend the Eastern Rite.

The following were selected:

Dr. Albert M. Cmor	John Laputka	Fr. Michael Andrejkovic
Dr. George Varga	Msgr. Gabriel Martyak	FR. Orestes Koman
Michael Yuhasz Sr.	FR. Joseph Hanulya	Stephen Sterencak
Dr. Peter Iv. Zeedick	FR. Stephen Varzaly	Fr. George Chegin
Peter Mackov	Fr. M. Staurovsky	William Gvozdjak
Peter Korpos	Fr. C. Auroroff	Basil Slivka
Gregory Zsatkovics	Fr. D. Simkow	John Popp

Dr. A.M. Cmor, Rec. Sec.

Session June 24. 1932

Only Society matters were stressed.

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AN OPEN LETTER TO THE MOST REV. GERALD P. O'HARA, BISHOP  
OF PHILADELPHIA, PA.

A.R.V. October 6, 1932. p. 7.

Most Rev. Gerald P. O'Hara  
Aux. Bishop of Philadelphia  
Vicar General  
1712 Summer Street  
Philadelphia, Pa.

New Castle, Pa. Sept. 9, 1932

Most Rev. Bishop:

I was away and received your letter today. With utmost respect I have to inform you that at present time it is almost beyond my possibilities to fulfill the strict silence imposed upon me by the Sacred Congregation for the Eastern Church. Most Rev. Basil Takacs has excommunicated me on 25th of August and ordered this excommunication to be solemnly announced in all churches of the Eparchy.

This act has created an entire new situation. In many places - the people left the church, when the priest began to read the Bishops letter. In most places the priests did not even try to read it, knowing that it will create disturbance in the parish. Hundreds of letters of protests against Bishop Basil Takacs are pouring into the Editorial Office of the A.R. Messenger, many of them demanding to sever all connections with Bishop Basil Takacs. Under the pressure from the people, because of the evident malevolence of Bishop Basil Takacs, I hardly can stay without a word.

Bishop Basil Takacs, as commonly known, has proven himself utterly unqualified to govern our Eparchy. His past life with shadows of scandals and his recent activities full of partialities, unjust actions, must be criticized in the interests of our Eparchy, that is in danger of complete disorganization under his rule. All his actions are motivated with personal interests I realize the duties and obligations of a priest and I suffer terribly, because of the unhappy state of our Eparchy. But I am convinced that Bishop Basil Takacs is incapable, unworthy of his high position. He is repeatedly abusing his high power which almost unlimited to the Canon Law. The utter lack of faith and confidence to him forbids me to have any connections with him. The people are the same way; he is hated by the people, he is despised by the majority of the priests and his actions what ever they are not being taken seriously. And such a man is my accuser, and, at the same time my judge. What's more he is the executor of his own sentence passed by himself upon me. That is a very grotesque way of administering justice..

I will not change my role if something will not be done soon, because it is impossible to see how the living faith of my people usurped and crippled by a man who has no loyalty to his own Church and no prudence in his actions.

Everything that has happened during my trials with me made me more and more convinced, that justice is something very hard to be found in the higher circles of the Roman Catholic Church. The Bishop wrong or right, must always be right. There was sufficient time to clear up this affair. Bishop Basil Takacs reported to Rome, not on one occasion. An honest inquisition could have proven that the cause of the trouble is that he is unable to understand the duties of a bishop, his negative policy, his unsincerity, his frivolity - in serious matters. Everything is based upon cold formalities and not upon the essence of the plain truth, .... That's how I see - the deal I have received so far from him and from others places.

How can I keep strict silence ? How can any man tortured accused debased, beserched, say not a word ? If it were my own person - exposed to the iniquities, perhaps I could kill the expressions of my suffering. But here the whole Eparchy suffers and pray for deliverance. Here hundreds of thousands of souls are in the gravest danger, because of an incapable bishop., who must be a mistake of the

circumstances and that mistake is terrible, because the bishop's position is exaltingly high. Bishop Basil Takacs does not know it. He does not realize this and his only motto: I have power ! He is drunk with the sensation of his power, has forgotten, the use of it must be just, justifiable and prudent .

From Your letter Most Rev. Bishop I read of a controversy that now exists between the Most Rev. Bishop Basil Takacs and myself . I beg you with all my humbleness, with all my confidence to you , that this is not controversy, not at least a personal one. This is more than that. This is a fight for protection of the historical and traditional rights and privileges and discipline of the Greek Rite Catholic Church of Eastern Rite. The outcome of this fight must be satisfactory and just for the interest of the Church. Bishop Basil Takacs has sided up against those rights, privileges and discipline despising the sentiment of the people. Instead of handling this matter with the greatest diplomacy and tact, he, drunk with his power and blindly, following the advice of unscrupulous persons ( many of them infamous), began the policy of terror - against anyone, who was trying to tell the truth and give him correct information. And step by step we came to excommunications of members of the Church, finally to the Church, finally to the excommunications of priests.

I am very sorry Most Rev. Bishop, if this letter might cause unhappy feeling in your good heart. But, what can you expect from me, who during the last two years lives in constant sorrow, because the justice I am looking for., seems to be very very far

Very humbly yours

(Rev.) Stephen Varzaly  
Greek Rite Catholic priest  
Editor of the A.R.Viestnik

APOSTOLIC DELEGATION  
UNITED STATES OF AMERICA

1811 Biltmore Street  
Washington, D.C.

No 2970 - i

Reverend and dear Father:

Complying with the orders of our Holy Father the Pope, the Sacred Congregation for the Oriental Church has instructed me to send the enclosed formula to all the priests of the Ruthenian diocese for the Podcarpathians in the United States, who are subject to the Most Rev. Basil Takacs.

I am confident that you will unhesitatingly sign the formula, affix your seal and return the document to me as soon as you can.

The disturbed conditions which prevails in your diocese has been, and still is, a source of anxiety to the Sacred Congregation

His Holiness who cherishes your diocese, cordially wishes to put an end to the present unhappy state of affairs.

The better and the more speedily to attain this end for the advancement of the cause of religion and the welfare of your diocese

and its faithful, it is proper, as I need not emphasize, that all the clergy thereof, without distinction or exception, should openly and unreservedly renew their pledge of loyalty to the Holy See.

Commending this important matter to your prompt attention

I remain, with all good wishes  
Sincerely yours in Christ

P. Fumasoni Biondi  
Archbishop of Dodona  
Apostolic Delegate.

#### D E C L A R A T I O N

I ..... the priest of the Greek Rite and member of the Greek Rite Ruthenian Subcarpathian Eparchy in the United States of America, greatly regret that on account of the nefarious instigations in our Eparchy the orders of the legitimate authority, even those of the Holy See are despised and attacked. By this declaration I wish state clearly that I abhor such line of action and that I disassociate myself entirely from it in order that nobody would even dare to accuse me maliciously of being a participant or promotor of this rebellion.

Therefore, having in mind the well being of my Eparchy and of the souls entrusted to me, I profess myself a faithful subject of the Holy See and always ready to abide by the general and individual orders, decrees and decisions of the Roman Pontiff and their substitutes, as of my legitimate Superiors, as well as by those on my Eparchial Ordinary, promising to observe exactly their general and particular orders, as they were issued in the past, at the present and in the future, concerning the Universal Church or its part, especially those which have to do with the Rite and the Eparchy to which I belong, namely all those ordinances contained in the Decree of the Sacred Congregation for the Oriental Church "Cum data fuerit" issued March 1. 1929.

I also solemnly promise that according to my power and with the help of God I will religiously try to hold back any attempts or instigation against the ecclesiastical authority, which should be obeyed, in order that the blessed peace of Christ descend once more upon our beloved faithful and remain with them perpetually

L. S.                      October 15, 1932

.....  
Signature.

C O P Y   O F   A   L E T T E R   O F  
Rev. Joseph P. Hanulya to the  
APOSTOLIC DELEGATE

November 29, 1932

Your Eminence:

In answer to your second request No 3367 i, I wish to state that the substitute Declaration signed by me and many other priests covers not only my opinion as to the affairs in the Pittsburgh Greek Rite Eparchy, but also my trustworthy position as a member of that Eparchy



and therefore it is my deliberated and considered wish that said document be forwarded to the Sacred Congregation for the Church as it is.

Kissing Your Apostolic Ring I am

Your most humble in Christ

Rev. Joseph P. Hanulya

(Please report to Rev. Emil Kubek, Mahanoy City, Pa.).

#### D E C L A R A T I O N

Ego ..... ritus Graeci sacerdos, dioceseos Graeco Ruthenae Podkarpaticae Catholicae in Statibus Foederatis Americae Septentrionalis, ex animo doleo, me declarationem missam mihi Eminentia Tua tali in forma subscribere non potuisse, sed volens satisfacere benignae voluntati Tuae, hisce aperte et sine reservatione declaro, me semper fuisse, esse et fore subditum fidelem Sanctae Sedis, propterea non possum intelligere, qua de causa repetitio iuramenti fidelitatis requiratur a me.

Fui, sum et volo esse obediens omnibus et singulis mandatis, decretis et iudiciis Romani Pontificis, eiusque vices gerentium spectantibus non solum Universalem Ecclesiam, sed praesertim, venerantibus ritum, nec non disciplinam Orientalis meae Ecclesiae circumscripta legibus huius Ecclesiae, in primis Concilio Florentino atque Unione Ungvarensi 14- a Aprilis 1649.

Persuasus sum, concitationem in mea diocesi causatam fuisse conatu introductionis consuetudinum omnino contrariorum legibus necnon privilegiis Orientalis Ecclesiae. Nefarium characterem huius concitationis, ex quacumque parte, doleo.

Sic paratus sum, Deo adiuvante, cooperari suportationi auctoritatis ecclesiasticae, ut pax Christi beata in dilectos nostros fideles descendat et nobiscum perpetuo maneat

Datum 25-a Octobris 1932

#### SIGNATURES:

Rev.s:

George Hritz  
Emilius A. Kubek  
Nicolaus Stulakovics  
Joannes Krusko  
Nicolaus Martyak  
Paulus Staurovsky  
Gabriel Martyak  
Rudolphus Runtagh  
Nicolaus Kristof  
Arnoldus Suba  
Demetrius Darin  
Josephus Hanulya  
Emilius Nevicky  
Orestes Koman  
Adalbertus Bihary  
Alexius Bakajsa  
Desiderius Dubay  
Vladimirus Kapisinsky

Michael M. Staurovsky  
Joseph Mackov  
Stephanus Gulyassy  
Nicolaus Burik  
Nicolaus Duda  
Theodorus Ladomersky  
Anthonius Mhley  
Joannes Koval  
Andreas Symko  
Basilus Lipecky  
Paulus Mankovics  
Joannes Szabo  
Nicolaus Csopey  
Alexius Vislocky  
Josephus Jackanich  
Theodorus Hodobay  
Michael E. Lukats  
Eugene Runtagh

Judenius Berecky  
Demetrius Yackanich

Nicolaus Petrik  
Emilius Semetkovsky

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# P E T I T I O N   T O   T H E   P O P E

CLERGY OPPOSE THE INTRODUCTION OF CELIBACY 1932  
Pamphlet 1932

Holy Father:

We the undersigned in our own name, and in the name of all those who are forbidden to be present, are coming to Your Holiness with a complaint, that a grave injustice is done to our Eastern Church, the clergy, priesthood and our people. We are turning to You as the judge just, who is a fearless protector of the persecuted. Humbly asking Your Holiness's intervention, that the all kind of abuses, confiscations of rights, privileges, persecutions of laws. once for all be stopped.

## 1. THE EASTERN CHURCH IN GENERAL

The Eastern Catholic Church is the equal part of the Catholic Church of Christ, which differs in RITE and DISCIPLINE, from the Western Church, part of this Church.

The change of one of the characteristics is contrary and it destroys that part of the Church. Such an act is contrary to justice brotherly love, respect, antiquity and the intentions of all the Holy Fathers of Rome, announced in documents, with added anathema, upon who dare do anything to these particularities.

With a deep sorrow considering the newest times, which instead of strenghtening, favoring the Easter Church, that bridge which would prepare the return of the fallen away brothers, everywhere is obstruction seen in our life. The newest trend of some of the leaders, do not make them Catholics, but Latins.

Such an attitude causes an irrevocable provocation among all the Eastern Catholics and the unwillingness of the fallen away return to the Catholic Church. All such bitter feeling cannot be the goal nor method of the Vicar of Christ. It is not, and if such intention undiniably exists, then it is very harmful to certain fanatics, persons or groups for their temporary benefit and not for the general good. That is to be stpped at once.

## 2. THE GREEK RITE CATHOLIC CHURCH IN THE UNITED STATES OF AMERICA.

The reason for the particularity of the Eastern Church in the United States of America is the treatment: that it is an American MISSION TERRITORY, upon which the Eastern Congregation is empowered to set some kind of a new set of unusual orders.

How can such an argument exist, when we can see such a trend not only in the United States of America, but also in Galicia the cradle of the Eastern Catholicism and Union. For the Western rite in the United States of America, there is NO MISSION TERRITORY. - Then how could it be for the Eastern Rite? The present situation of the Eastern Church in the United States of America testifies, that it is not a MISSION TERRITORY, but permanent entity.

Our Eparchy has 320,000 faithful, a bishop, 140 priests, as ma-

ny parishes with filial churches. Some of them exist for the past 30-40 years and are fully assured to exist. We have a Fraternal - Organization, the Sojedinenije consisting of 150,000 members and its worth is over six million dollars. The Sobraniye has 19,000 members, worth a half a million dollars etc.

This year the SOJEDINENIJE is celebrating its 40th anniversary, during which time it paid 16 million dollars in death and sick benefit, to its members.

We also have an Orphanage, which is in charge of the Sisters of St. Basil the Great.

If we did not make a greater success, the reason is that we were considered MISSION TERRITORY and were treated in that manner.

For many years we did not have our Hierarchy, we were subjected to the Latin rite bishops, who did not have any conception about us. Furthermore, instead of establishing an Eastern Bishop - See with full jurisdiction. An Apostolic Visitor was sent to us. Following him a bishop without jurisdiction.

The reason of such unfavorable, unsuccessful trials is, that the Eastern Church is directed by the Congregation, in which there is not one Eastern person, nor Eastern spirit.

Both of these reasons should have been eliminated long ago. We humbly beg Your Holiness, to eliminate them at once. Then the Eastern Church will surprise the world with its great progress. Otherwise there will be a constant stumbling block for us.

Maybe we are not thinking correctly, the United States of America is still a MISSION TERRITORY for the fanatic Latin rite clergy, who instead of converting Protestants, Atheists, Unbelievers, praising themselves with the growth of the Catholic Church in the United States of America, converting the Easterners.

### 3. THE UNION AND ITS IMPORTANCE

After the unfortunate Schism of our forefathers (the forgotten ones) leaving the Universal Catholic Church. Conversions began and two Unions were accomplished. One in Brest with the Galician Rusins, approved by Pope Clement VIII, June 12, 1595, Bulla Magnus Dominus and the second in Ungvar April 24, 1649 (1646 ?), by the Uhro Rusins, approved by Rome June 8, 1655.

With this we do not concede to the celibats, that these conditions were not in the Unions, only the religious and moral questions, whereas they say that these characteristics, specialities of the Eastern Church, i.e., rite and discipline included.

In these Unions the laws and privileges were mutually approved.

a) they are not given "ad beneplacitum", consequently they cannot be legal by one party to revoke or change. (Privilegium non cessat eais non usu aut usu contrario, nec abusu. Privilegia concessa alicui communicati dignitati. Locove renuntiare privatis - personis non licet.).

b) They were not territorial, because in Yugoslavia, where no Union was made, they are in use. This means, wherever a Greek Rite Catholic Rusin went so went with him the inherited RITE and DISCIPLINE of the Eastern Church. Consequently it did also go to the United States of America. Long ago, it was a principle, that the rite and discipline was adopted according the local Patriarchate. Rite follows the Patriarchate. The faithful wherever they

lived were subjected to the RITE and its DISCIPLINE. Two Bishop - Sees were not permitted in the same territory of different rites. The principle was changed, to oppose the principle, i.e. the Patriarchate is to follow the rite. Everyone is subjected to the discipline of his rite, wherever he lived. What is more the Catholic Church holds, that the hostile nationals uniting should not mix, each nationality to belong to a separate Patriarchate (Copt and Melkite) and in Antiochia there are THREE EASTERN RITE PATRIARCHATES (Maronite, Melkite and Syrian.).

Only to us Rusins, who are in the majority among the Uniate - Churches, Rome did not permit a Patriarchate. True, Rome gave her bishops, whose power is limited. All this is done to break and destroy the majority, then the rest will follow the disappearance, or to be shown to the world as mummies.

This is condemning the ignorance, lack of knowledge of the Latin rite hierarchy of the United States of America, who do not know a thing about our laws and privileges (or do not want to know) and approves our right to live with in the United States.

All the SO CALLED "MORAL SCANDALS" of our Latin rite brothers, were, nor are "SCANDALUM PUSILORUM" about what the moral remarks with condemnation.

#### 4. LAWS PRIVILEGES IN THE UNITED STATES OF AMERICA

The Catholic Church acknowledges the custom *consuetudo*, if it is continuous for 40 years in public use. It not only becomes a law but it is the best interpretation of the law. (*Consuetudo optima legum interpret.*)

We the Greek Rite Catholic Rusins, here in the United States, have such a law of custom against celibacy, which law the Holy Father cannot disrespect.

The first order of celibacy was given October 1, 1890. Fr. Eugene Volkay arrived on the United States of America March 26 1890 a half a year earlier, he came to the United States of America with his wife and children, and since then he is here in the United States of America, continually living as a married man. After him, annually many married clergy arrived in the United States of America with their families. Many married seminarians were ordained to the priesthood in the United States of America, even during the administration of Bishop Basil Takacs. A contrary custom law, by law ceases (*Deseutitudine, i.e., consuetudine contraria legitima lex cessat.*), *si tamen maxima pars populi legem per longum tempus non observaret posset quis prudenter censeri a lege excusatus* (A. Arregui par. 76.).

In the United States of America the married clergy were always in majority at least 75 percent, who were living with their wives and families, 13 percent widowers and only 12 percent of celibates and monks.

This is a proof that even if the agreement of the Union concerning the Greek Rite Catholics in the United States of America are referred as MISSION TERRITORY, still, according to the laws we have the right of customs *consuetudo*, for the married clergy which law we will not give up.

## 5. PATRONAGE LAW IN THE UNITED STATES OF AMERICA

The new Church Law does not permit the use of Patronage Law (Canon 1450). But, through the establishing and supporting of the churches, before the new law came in effect, it will tollorate - and prescribe, that then the Patron selects the Pastor out of three nominations, presented to him by the Ordinariate.

We all are aware, that our Greek Rite Catholic Rusin faithful have established churches, schools and are supporting their pastors and cantors.

It is natural, that our Rusin people in the Old-country noted that many a times persons of another Faith and nationality selected a Pastor for them. The reason was that their ancestors gave financial support to the church.

This law belongs to the good faithful. There is nothing to fear, the good faithful will always request the best Pastor for themselves.

## 6. ATTACKS AGAINST THE EASTERN CHURCH LAW.

The Union of the Eastern Church has the following laws:

a) Keep freely the Eastern Rite  
b) A bishop to be elected by the clergy and approved by the Holy See.

c) Keep freely the Church customs and discipline.

It is a pity, that while the Holy See in one document appears as a guardian of Eastern Church, at the same time in another document especially in practice is contrary, it becomes an instrument to destroy the laws..

a) True, it is prescribed to guard the purity of the Eastern Rite and at the same time it permits, eases urge the transfer to the Latin Rite (Vidi: "Ea Semper" Bulla). If the people can easily leave their rite, who can defend that rite. ?

b) The right to elect bishops, by sending Vicars, through a temporary trust of law to the "Apostolic Kings", i.e., permitted to be used by us and in time it is taken away from us.

c) The newest move is to take away from us the marriage of seminarians, the right of the clergy to Confirm, and after that - will take away the right to celebrate the Divine Liturgy in the peoples language, etc. etc. ....

The weak willed and title seeking traitors are used in this intention. They can be found everywhere and always. Through them begins division, struggle, by which the third party benefits. They care not that the Schismatics and Heretics do benefit many times.. "We do not care how many parishes are lost", is the slogan of the Bishops Chancery. Their authority is more important to them than - the salvation of souls.

In Galicia there are two bishops (Stanislav, Peremysl) opposing their Metropolitan, who is faithfully defending the Eastern Rite and laws. Their example divides the clergy and the faithful - and schism, unbelief is growing.

In the United States of America is also a division and struggle. Schism and heresy are waiting for its prey. On the ruins of the Eastern Church, Latinism is satisfied with even a little portion, it

will celebrate the Eastern Catholicism, with their seduction is - broken. A sad and very pitiful celebration,.

#### 7. THE INACTIVITY OF BISHOP BASIL TAKACS

Since Bishop Takacs arrived in the United States of America - in 1924, all his activity was:

a) To visit parishes, bless their churches or some church , articles, delivered a sermon, which was not cold nor warm.

b) Transferred from parish to parish priests without a competition announcement, which was proven to be a terrible mistake.

In the past 8 years, he was not concerned about the "Eparchial Statutes", to introduce law and order.

He was not concerned about our schools, which was contrary to the requests of the Deanery meetings, not one school book was printed. When he organized the Cantor teacher organization, that was done with the intention to make another enemy camp against the - clergy, producing a state in a state.

To elevate the spiritual life, he was not concerned about - prayer-books for the children, youth and elders. Instead of having missions, he introduced the "Sacred Heart Service" directly to Latinize the Eastern Church.

He built an Episcopal Residence in an improper place, putting - the Eparchy in grave debt. At the present after paying on the principle and interest \$ 82,000.00, still another \$ 80,000.00 mortgage remains, and the property is not valued at half of that amount.

Nothing was done to spread the mission activity (if it is a - MISSION TERRITORY, to convert those brothers who fell astray into schism, convert unbelievers, whereas the circumstances were never - as favorable as at present, nor will they be in the future. Now the Russian Missions are broken up into small groups, parishes.

On the contrary, the consequence of the thoughtless moves, parishes were lost in Clairton, Pa., St. Clair, Pa., East Pittsburgh, Pa. Passaic, N.J., Newark, N.J. Chicago, Ill., and even the Cathedral Church in Homestead, Pa.

At present beside a few Sun-flower laymen, there is no parish no priest, no faithful, who are satisfied with the activities of Bishop Basil Takacs

#### 8. THE REASONS OF UNSUCCESS

a) The bishop by his little knowledge and weakness, is influenced by European ideas, not willing to adjust himself to the American setting and situation. (In 8 years he did not become a citizen, nor did he learn the English language.).

b) For his secretary, he invited from Europe Dr. Julius Grigassy, a greenhorn as himself, who prides himself with his diploma, knowledge, actually is blinded with dead paragraphs and is not - aware of natural logic of life.

c) As a man, he is not for himself, nor others, he himself - is selfish, to others an unmerciful tyrant. A true personification to be ..... the laws led by the Russian Tzarism and by him made subjugation of Orthodoxy.

d) Another reason of his unactivity was, that Bishop Basil - Takacs came from Europe, obligated to the two Zsatkovics brothers of whom one became a Chancellor and the other Eparchial lawyer,...

and from whom he could not free himself..

e) The main supporter defender of Bishop Basil Takacs became Fr. Valentine Balogh, whom Bishop Basil Takacs himself used to call a "moral corpse". Whatever these selfish advisors and helpers said, caused what is happening in the Eparchy.

#### 9. THE INTRODUCTION OF CELIBACY . THE COVER UP OF UNACTIVITY AND AUTOCRACY

To cover up the unactivity of Bishop Basil Takacs, he became the wrestler exploiter introducing celibacy, which the Oriental Congregation wanted to introduce long long time ago. The Consultants advised him, that the people are not concerned about celibacy only a few Presov clergy are opposing it, which can be taken care by suspension or a return to the Old-country. He believed all.

The consequence of such an advice was that Bishop Basil Takacs began:

a) To request that every candidate petitioning to be accepted in the seminary, must take a pledge in writing, that he will not marry.

b) He refused to ordain married seminarians, who completed their studies. Sons of poor working labor people, who were accepted in the seminary without any restrictions concerning marriage namely: Basil Benyo, Corning, N.Y. (The Son-in-law of Fr. Emil Nevicky. Michael Cyberey, Trenton, N.J., Joseph Mihaly, Bridgeport, Conn, and Michael Kanyuk, Freeland, Pa., thus punishing the innocent.

1) The first one who received grave punishment, as an example to frighten others, not to oppose celibacy was Fr. Emil Nevicky, Minersville, Pa.

On the complaint of Bishop Basil Takacs to the Eastern Congregation that Fr. Emil Nevicky is agitating against celibacy, it requested that Bishop Paul Gojdics (Eperjes) recall Fr. Emil Nevicky from the United States of America, which was done November 26, 1930. The agitation of Fr. Emil Nevicky was, that he, before a deanery meeting, wrote a few priests, to bring, propose and debate at the meeting the celibacy question. This could not be a transgression, because Basil Takacs himself said to many priests, that the clergy can debate and decide this question, only do not get the people involved, in this matter.

After the recall of Fr. Emil Nevicky Bishop Basil Takacs revoked his jurisdiction, even to celebrate the Divine Liturgy, as somekind a criminal. Fr. Emil Nevicky although being innocent, stopped functioning and appealed. For nine months only the neighboring Galician priest substituted for him. It was expected that the faithful will drive out Fr. Emil Nevicky. The contrary happened. The faithful had shown a better judgement, patience, more interest, sympathy and help, than Bishop Basil Takacs. After nine months Fr. Emil Nevicky was rehabilitated by Rome. Bishop Basil Takacs instead of asking forgiveness from the innocent, persecuted him, instead of compensating him for his loss, because of an revenge, he demanded an apology for misconduct from Fr. Emil Nevicky a good priest.

2. The second example was Fr. Orestes Cornak, Bridgeport,

Conn., who worked for the past 20 years with great success.

His faithful found out about the order of celibacy May 30,th 1929. They sent a committee to Bishop Basil Takacs, to find out about the bishops stand in this matter. According their report, the bishop intends to introduce celibacy. The parishioners decided to send a petition to the bishop, which was sent September 18, 1929, not to enforce celibacy. The "Cum data" was announced only October 5,1929. A reply to their petition did not arrive until - November 1, 1930, i.e. 15 months later. The eight Sojedenenije - Lodges of Bridgeport, Conn sent out a Circular Letter to lodges and parishes calling them to protest against celibacy.

Fr. Orestes Cornak did not sign the Circular Letter. Still on December 11, 1930, was transferred to a small parish Roebing, N. J. He at once appealed and requested a canonical process, he was refused. Instead January 4, 1931 he received an order, that if he dares to celebrate the Divine Liturgy on Sunday January 4,1931,he will be ipso facto suspended. That Saturday 375 souls confessed, who were to receive Holy Communion Sunday. The bishop did not worry about that; the same Sunday a parish annual meeting was held also, which had been annourced three consecutive Sundays. In such a situation Fr. Orestes Cornak decided to celebrate the Divine liturgy, he appealed again. After six months of an unjust suspension August 31,1931, the now competent Eparchial Tribunal under the influence of the Bishop decided to defrock the so called "Stuborn " Fr. Orestes Cornak. He again appeals the case June 10,1932 the - Eastern Congregation appointed the Archdioces Tribunal of Philadelphia, Pa., which also was under the influence of the bishop. - Despite the awariness of facts brought by Fr. Joseph Hanulya and - Dr. Adrian Kilker, the Court approved the first Tribunal decision. A petition of restitution in integrum was issued.

3. The third example was Fr. Constantine Auroroff, Hawk - Run Pa., a convert from the Russian Mission, who personally delivered in Rome accusations against Bishop Basil Takacs, concerning his past life and present abuse of authority. The case is still not decided. Bishop Basil Takacs suspended the accuser.

4. The fourth example was Fr. Stephen Varzaly, Editor of the A.R.Viestnik, an organ of the Sojedenenije. It is necessary to make a remark, that Fr. Stephen Varzaly was appointed editor at the request of the bishop, he was good for the bishop when he attacked the clergy, until he began to write against celibacy. The general opinion and decision of the members and the Board of Trustees obligated him to do so..Both Courts condemned Fr. Stephen Varzaly to be defrocked. He did not make an appeal foreseeing the partiality of the Court.

5. The fifth example was Fr. Peter Molchany, who worked successfully in Warren, Ohio. Bishop Basil Takacs appointed to Clairton, Pa., which he could not occupy on account an unfinished Court process. He was forced for many months to live with his Father-in-law in McKeesport, Pa., without a salary and benefit . In such circumstances he was transferred to Homestead, Pa., to be an assistant . Here the people loved him. When Fr. Alexius Holozsnyay was gravely ill, incapable to function, the parishioners decided to consider - Fr. Alexius Holozsnyay as an pastor emeritus, giving him living quarters and \$ 100.00 monthly pension. At the meantime they elected Fr. Peter Molchany as their pastor. The bishop was well aware



of all this, with his silence he approved it. Fr. Peter Molchany functioned for about a year as a pastor, not as an assistant.

The bishop on the advice of his Consultors, had a desire to show his authority and before the very day of Christmas, he appointed Fr. Peter Molchany to Aliquippa, Pa. Fr. Peter Molchany agreed to leave Homestead, Pa., but requested the Clairton, Pa., parish. The bishop refused his request. Instead gave it to Fr. Michael Rapach, being obligated to repay Fr. Valentine Gorzo the Father-in-law of Fr. Michael Rapach, as his best priest.

To all this the faithful of Homestead, Pa., declared, we will not let Fr. Peter Molchany leave us. The bishop took out an injunction and on Christmas day had the Cathedral Church locked. - These people who gave \$40,000.00 as a second mortgage of the episcopal residence, on Christmas day instead in the church they had the Divine Liturgy in a dance hall. The bishop lost the case in the first forum; the Higher Court not being competent turned the appeal to the State Court. Where it is at present. Where it will be decided among other matters it will be decided if Bishop Basil Takacs is a legal bishop, who was not elected by the clergy according to the Union agreement.

In all such circumstances Bishop Basil Takacs did not worry about the matter only about the introduction of celibacy. This shows that he was and is ready to take off the suspension, if they would stop opposing celibacy. There was and could not be any other reason. All these priests are first class priests.

#### 10. AN ANNONIMOUS AND ONE SPIRITED OPPOSITION AGAINST CELIBACY.

Bishop Basil Takacs under the pressure of the general opinion was forced to call a clergy conference, concerning celibacy. At this clergy conference contrary to the stricking invitation and the conduct of the meeting, with the exception of one single priest, the rest were all married clergy. Among these were five who the day before accused Fr. Orestes Corniak, Stephen Varzaly and personally signed a protest against celibacy. This protest, as the other public protests of the majority of parishes and lodges, are a clear proof, that all the clergy and the people are opposing the introduction of celibacy. The Sojedinenije Convention - tapped this agreement. We all, with one spirit are defending the laws and privileges of the Eastern Church.

Two or three parishes and the Sobraniye Convention still did not protest. All that is, because the leaders did not permit them to express their opinions.

#### 11. THE DEFENSE COMMITTEE OF THE EASTERN RITE.(K.O.V.O)

At the Sojedinenije Convection of the Greek Catholic Union, held June 20, to July 2, 1932 in Detroit, Michigan. About 500 clergy and layman personally signed the resolution to continue the fight against the introduction of oelibacy in our Greek Rite Catholic Church. This struggle will be against the bishop only if he will stubbornly introduce celibacy.. The Convention proposed - its help to take away from him the authority as an Eastern Rite bishop for not ordaining the married seminarians.

The bishop not giving a true reply, the Sojedinenije Convention established a "KOMITET OBORONY VOSTOCNOHO OBRJADA" K.O.V.O., Msgr. Gabriel Martyak, President, Fr. Joseph Hanulya, Vice President, Recording Secretaries Dr. Albert Cmor, Dr. George Varga, Controllers: Fr. Desiderius Simkow and Peter Korpos. These officers are trusted to contact Bishop Basil Takacs to try to make an agreement, otherwise a full "PASSIVE RESISTENCE" will exist as it is existing.

The K.O.V.O. will write not only in our newspapers, but also - in foreign newspapers, especially in English and Russian language it will compose a Memorandum, which will be sent not only to Rome but also to all the Eastern Rite and American bishops; collections will be made to have a fund to cover expenses in defense and help the suspended priests and the not ordained married seminarians, etc.

In this manner the world will know Rome's politics, that it gives with one hand and takes away with the other the given privileges from the converted ones.

## 12. THE POSSIBILITY OF SAD CONSEQUENCES

Until the present day the clergy were able to control the people not to overstep the boundaries and also the fire hidden under the ash, which can easily flame up. Then the clergy will not be responsible before God and the world for the consequences, but those who are forcing celibacy.

Marriage is not compulsory, who wishes to be single may be single. Who is able to live it, let him live it. But, to force someone to become a celibate is contrary to nature, the will of the Saviour and the Church Law.

The married clergy are not lesser than the single clergy, they too are able and successful. A undeniable fact is, that in the United States of America, the married clergy proved their ability and success and not the single clergy.

## 13. WE ARE WITHIN THE LAW AND ITS BENEFIT

We do not have to prove to Rome, that these laws and privileges belong to us. They cannot singly take away laws and legal privileges. We are not renouncing them, nor will we renounce them.

Let the world be aware and convinced, that we are within the law, we dare to bring forth a few facts.

At the time of Iconoclasm many Easterners escaped to Italy, where they were accepted as confessors of Faith. No one downcasted their rite, nor demanded the change of their rite.

Pope Nicholas I. (P.R. 858-867) wrote clearly to Photius, that he is not objecting the different rites as long as they are not - contrary to Faith and General laws.

At the time of separation with Michael Celurarius, the Latins were complaining, that the Easterners are making fun of them and do not consider the Western Sacraments valid.

The Fourth Lateran Council (1215) convinced the Easterners that they intend to respect the Easterners who defend their customs and rites as much as possible with the help of God. (Cap. IV. Mansi XXII. 989).

The same was written by Pope Honorius III. P.R. in 1222 to the King of Kipr Island (Ronaldus, Annales Eccl.).

In the year 1247 King Basil of Lodomir, wrote to Pope of Rome asking him acceptance into the Church. Pope Innocent IV. (1243-1254) replied: I agree that bishops and the clergy of Russia celebrate the Divine Liturgy with leavened bread, according to their customs and that they keep all their other rites, which are not contrary to the Catholic Faith.

Pope Eugene IV. (1431-1447) in "Laetentur coeli" names the Union "the most Holy", and the consequence of the Union is the Profession of one Faith retaining the several rites and the Latin disciplinary law do not obligate the Easterners. (Papp Szilagyi, p.22).

Pope Leo X. (1513-1521) in "Motu proprio accipimus neper" - May 26, 1521 penalty is instituted, expelling from the Church and forbidding the Latin bishops to disturb the Eastern clergy or their widows, ordering that all those who were married and ordained, may continue to function and live with all their rights and customs. As much, that if it would be necessary to request the army of civil authorities to defend the laws may do so. (Papp-Szilagy p. 367).

Pope Clement VIII. (1592-1605) in "Magnus Dominus" December 23, 1595, names the Union an eternal agreement, perpetua constitutio", and assures the Easterners, that all that they used until the present day, will remain untouchable, and that no one can break this agreement.

Pope Paul V (1605-1621) in the Bulla "Docet Romanum Pontificem" December 2, 1615. Renounces all the suspicion whenever the Roman Church would intend or could intend to take away or erase destroy the holy rites.

Pope Alexander VII. (1655-1667) in a Breve of June 8, 1655 - "Cum tu felicis" approved the Ungvar Union and the laws of our ancestors. (Basilovits J. Vol. I. 84, IV. 69.).

Pope Benedict XIV. (1740-1758) in Bulla "Etsi pastoralis" of May 25, 1742, renews and approves all the orders of his predecessors, that the Easterners keep their prescribed establishments institutions, rites, customs, privileges, freedom, exceptions, interests permitted and favors (mores, instituta, ritus, constitutiones, privilegia immunitates, exemptiones, favores, indulta et gratias concessa ... sibi tradita studiose enixeque servare pergant, should utilize them.

In the 26th paragraph of the same Bulla, the Roman Church does not prohibit that the clergy marry before ordination and live with their wives.

In the "Demandatum coelitus" Bulla December 24, 1743 announces that no one, not even a Patriarch or Bishop is not permitted - under any title to stop or to introduce something into the rites, customs of the Easterners.

In the "Allatae sunt" Bulla July 26, 1755 approves the decision of the Zamost Eastern Synod, at which he as a secretary of the Congregation was present. Announces, that the decisions of his Pope predecessors must always remain legal, valid. Reminding - the missionaries to convert the Easterners to Catholicity and not to the LATIN RITE.

Pope Gregory XVI (1831- 1846) of July 17, 1841. A complaint -

Metropolitan Michael Levicky, That the Latin Church is taking away Easterners from their rite. He proclaims: The Apostolic See always requested to keep orders concerning the Eastern Rite. It always condemned and condemns the transfer to the Latin Rite, because it does not want the destruction, but the continuation of the Eastern Rites.

Pope Pius IX (1846- 1878 ) in an Encyclical of January 16, 1848 "In suprema" and in his speech of December 19, 1855, especially in "Romani Pontifices" states clearly, that the Roman See requests ONLY one thing, that, not to introduce into the rite anything that is contrary to Faith, dangerous to salvation of souls and contrary to virtue, not to be introduced, if falsehood was sown into the Eastern Rite, for that the Roman See cannot be blamed. To show his concern, this Pope established a separate department in the Congregation of Faith, for the Eastern Church in 1862.

Pope Benedict XV. May 1, 1917 in "Dei providentis" established a separate Eastern Congregation. Their intention was good, but the conduct became harmful to us.

What about the present reigning Pope Pius XI. ?

We do not think that it is necessary for us to bring forth the opinion and expression of "Ecclesia Dei" December 1923 . In the Consistorial discussions of (March 24, 1924 and April 4, 1925) in "rerum Orientalium studii" September 8, 1928 etc.. How can we be suspicious about the sincerity of this opinion and the strong will ?

Pope Leo XIII. (1878-1903) was the one who at the request of the United States of American Latin Bishops, gave an order October, that the Greek Rite Catholic clergy in the United States of America be celibates, and not married.

That this was not his opinion nor request is proved by the Bulla "Orientalium dignitas" of November 30, 1894, where he decidedly says: that the customs of the Easterners must be kept inviolate. "Grande munus" Encyclical (1880) spread the worshiping of the SLOVANIC Apostles SS. Cyril and Methodius throughout the whole Church. And in the "praeclara gratulationis" Encyclica of June 29, 1894 assures the Orthodox, that if they return, all their rites and customs will be secured.

But the United States of America Latin Rite Bishops did not give up their contentions. Under their influence July 18, 1907 - the unfortunate "EA SEMPER" Bulla appeared. In August 18, 1913 , "Fidelibus Ruthenis", for Canada and August 17, 1914: "Cum Episcopo Graeco Rutheno" Revised for the United States of America June 21 1924 and topped it with the "CUM DATA FUERIT" March 1. 1929.

Against these late orders of injustice and unpleasantness . We still want to live with our LAWS and PRIVILEGES, even with those which were taken away from us.

We have the full right of the law. We are not asking a favor, or something new, we are only defending and will be defending our particular laws. If Rome still does not favor us as it does others, because it did not give us our Patriarch, let it NOT take away the centuries old customs.

14. OUR HOPE IS ONLY IN THE HOLY FATHER

With joy we acknowledge, that the attacks against our laws awakened the love of our own, in many of the indifferent elders - and youth. We can see well and openly dare not say, that hatred is spreading against all that is Roman Latin. If the attacks will not stop, we fear that hatred will break the stretched string of unity. Diximus.

Being that certain persons and groups do not care about the salvation of souls, only that their wish be fulfilled, we are - turning to the Holy Father.

Within You, in Your fidelity to the centuries old traditions, in Your impartial justice is our last hope.

We are begging You humbly Holy Father to stop all the attacks against the Eastern Church.

Do not permit the curbing of our Bishop's rights, nor for - him to over step his authority, power.

For this we promise our loyalty, obedience, selfsacrifice - and love, the union of perfectnes.

In unshaken hope, that the peace of Christ will soon be with us, with filial respect we write our selves:

Fr.s:

Joseph Hanulya  
George Hric  
John Krusko  
Stephen Gulyassy  
Nicholas Stulyakovics  
Anthony E. Kubek  
Gabriel Martyak  
Emil Nevicky  
Joseph Jackanich  
Desiderius Simkow  
Ludovic Artim  
Michael Andrejkovics  
Emil Burik  
Orestes Koman  
Alexius Vislocky  
Eugene Volkay  
Peter Keselyak  
Nicholas Martyak

Anthony Mhley  
John Szabo  
Nicholas Kristof  
A.M. Bihary  
Theodore Hodobay  
Desiderius Dubay  
Demetrius Darin  
M.M. Staurovsky  
Andrew Dzmura  
Igor Mackov  
Joseph I. Mackov  
Stephen Zacharias  
Ireneus Dolhy  
John Bajcura  
John Soroka  
Desiderius Zubricky  
Stephen Kozak  
Vladimir Mihalics

P.S. The above was written July 1932, without anger or partisanship, only for information. We waited for a reply. It is sad to say that since then matters are getting worst. The people are bitter. In many places the priest was evicted and replaced by another one, or they forbade the priest to mention the Bishops name in the Divine Liturgy. If the cause of this struggle will not be stopped soon, if celibacy will be forced, we can expect the - destruction of the Church.

APOSTOLIC DELEGATION  
UNITED STATES OF AMERICA

1811 Biltmore Street  
Washington, D.C.

Pastoral Letter February 22, 1933

No 3976-i

The Rev. Stephen Varzaly:

REVEREND SIR:

It has come to the knowledge of the Sacred Congregation for the Oriental Church that you intend to submit, through your advocate, a request for "restitutio in integrum", following the sentence of the Metropolitan Court of Philadelphia, Pa., given on June 10, 1932, which confirmed the sentence of the Diocese Tribunal of your proper Ordinary.

His Eminence Cardinal Sincero has requested me to advise you that it will avail you nothing, such a request to the Holy See. The Sacred Congregation accurately examined all the facts of the process and decided, on January 7th, with the approval of the Holy Father, to reject a similar request made by Father Orestes Chornock, because there were not sufficient valid motives to justify it.

Wishing you every blessing, I remain

Sincerely yours in Christ  
P. Fumasoni Biondi  
Abp. of Dolcea, m.p.  
Apostolic Delegate

APOSTOLIC DELEGATION

UNITED STATES OF AMERICA

1811 Biltmore Street  
Washington, D.C.

No 3796-i

February 10, 1933

Pastoral Letter February 22, 1933.

Reverend Orestes Chornock:

Reverend Sir:

The Sacred Congregation for the Oriental Church has received your request for "restitutio in integrum", sent on July 21, 1932, following the sentence of the Metropolitan Court of Philadelphia, given on June 10, 1932, which confirmed the sentence of the Diocesan Tribunal of your proper Ordinary..

The Sacred Congregation accurately examined all the acts of the process and decided, on January 7-th, with the approval of the Holy Father, to reject your request, because there were not sufficient valid motives to justify it.

Wishing you every blessing, I remain

Sincerely yours in Christ

P. Fumasoni Biondi, Abp. of Dolcea, m.p.  
Apostolic Delegate

A DECLARATION TO ALL MEMBERS OF THE SOJEDINENIJE

A.R.Viestnik April 4, 1933, p.1.

You are all aware that for the past three years the struggle is on and continues in our society. You all are aware also of its reason. Here we cannot speak about the reasons of the struggle, or about the struggle itself. You all witnessed it and are aware - what happened.

Each struggle comes to an end, and bring a lasting peace. We did not continue our struggle simply to loose strenght, the foundation and aim of this struggle was and is, to secure a better future in Church matters and affairs, and that the conditions of a lasting peace be secured, namely; that the laws and privileges of our Eastern Rite be upheld.

This struggle called the attention of the Holy Father, who always has shown his sincere love to us Rusins in all matters. The wish of the Holy Father was always to see the progress of the Carpathian Rusins in the United States of America in their churches, in national and social affairs. When the Holy Father found out about our struggle, out of which we, ourselves could not find a way out, He took personal interest in it as a good Father. He sent us Bishop Peter Bucys, that he on the spot, converse with us get acquainted with our situation, our wounds, which are bringing suffering and danger to us. He was to present all to the Holy Father, to prepare peace calmness and conditions for progress.

The gesture of the Holy Father in its self proves His sincere love and reassurance to us. We are to trust in His justice concerning us, and believe in His love, which He has shown many a times towards us Rusins. He does not want us to be destroyed or all that was accomplished by hard work and great sacrifices be demolished. He wishes to help us to know, how can a beautiful and better future be secured for us.

The Holy Father Pope Pius XI, sent to us Bishop Peter Bucys - an Eastern Rite Bishop from Rome empowering him to seek a road of peace. Bishop Peter Bucys is objective, he is considering our affairs with charity. We see him daily and converse with him about our matters and having a great hope, that a method will be found, a way to satisfactory peace and perfect order. Beside this it was resolved that the three member committee will go to Rome to the Holy Father, urge and receive a final decision of the Holy Father who obligatorily, justly, decide our affairs, that the decision will serve us and be beneficial to our Eastern Greek Rite Catholic Church.

Naturally, there is no need for us to continue the sharp - struggle in such serious affairs of ours, when we are seeking - peace. Such a move would take up our strenght. Serious matters are concern; their progress depends on our conduct and seriousness. We are to prove, that we have a good will, that we believe in justice and love of the Holy Father. We are to stop the struggle, especially now, because the holiness of Paschal days request that from us, that our souls be overwhelmed with the spirit of peace - and good will.

Repeatedly I am remarking, that when such serious moves are made towards peace, when a Bishop sent by the Holy Father is among us seeing his work earnestly with great love and intention in our interest, we are aware that the Holy Fathers interest is turned to us. We are to prove our worthyness of that love, which characterizes the Holy Fathers love, when matters concern us, our children of the Rusin people and members of the Eastern Catholic Church are concerned. The Holy Fathers greatest desire is that peace be among His children. That our Church preserve all the beauty and treasure virtues of its Eastern Rite in fulness and in violability. We are aware and believe, that the Holy Father does not want to see our rite be violated. We are aware and believe, that the Holy Father always turns to us affectionally with love and best intentions. When there was a famine, He helped our suffering Rusin people in a friendly way. We who are responsible - for the moral and religious merits of the people are to give directives to them. Brothers accept our sincere reminders, because

they are dictated not by egoism, but in the interest of the Carpatho Rusin people and the future interests of our moral and religious interests.

Those who understand these sincere reminders, in whose hearts there is a sincere love, who loved the Eastern Rite, will help us in these difficult times to secure peace for the Rusins of the Greek Rite people in the United States of America

We have confidence in our Rusin people and believe that our Greek Rite Catholic people will be patient and prudent in these very important days. We are confident that every Rusin Greek Rite Catholic of the Eastern Rite will agree with us in these matters, when serious moves are to be made to establish a lasting peace, there is no place for a struggle in our Rusin newspapers.

We hope that in a short time we will be able to advise you about the happy results.

God is with us !

Fr. Michael Staurovsky

Spiritual Advisor

John M. Hirack

Rec. Sec.

Michael Laputka

Contr. Pres.

Anna Piatnik

Controller.

Michael Yuhasz Sr.

Sojedineniye Pres.

John Masich

Sokol Sec.

Andrew Hleba

Contr.

Peter Iv. Zeedick Dr.

George Komlos

Fin. Secretary

Michael Timko

Junior Sec.

Michael Kopasz

Contr.

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#### MINUTES OF THE K.O.V.O. MEETING. ECCLESIASTICAL NATIONAL CONGRESS

A.R. Viestnik June 6, 1933. p.1.

The K.O.V.O. Committee had its special session June 6, 1933, at Homestead, Pa., in the Sojedineniye Office, commencing at 4.P.M.

The subject of the session was: matter concerning the Ecclesiastical National Congress.

The following were present:

Michael Yuhasz, Sr Chairman, Dr. Peter Iv. Zeedick Vice Chairman, Albert Cmor, Secretary, Peter Korpos, John Lois, Fr. Stephen Varzaly, George Komlos, Stephen Sterenchak, John Mocosko, George Puhak, Michael Yuhasz Jr., Fr. Michael Staurovsky, Peter Mackov, Basil Slivka - John Masich, John Hirak and Andrew Hleba as members.

Michael Yuhasz Sr., opened the meeting by stating that a quorum is present to conduct a valid meeting.

In his introduction speech he reminded the members, that we have to solve important matters, therefore we must very seriously stress every move of ours, because the success of our Congress depends upon our decisions. We have to be aware, that we are concerned about our religious and national lives welfare. Let us not pay attention to the unnecessary shouting of some, who are not acquainted with the circumstances and are demanding impossible deeds impatiently. Being that among the members are Sojedineniye officials involved in the movement defending the Eastern Rite, that does not mean that it is the movement of the Sojedineniye, even that it originated in the Sojedineniye. As members of the K.O.V.O. a heavy burden is placed upon the shoulders of the K.O.V.O. Committee to serve our Rusin peoples religious and national matters.

First of all we must stress the goal of the Congress, We must



set well the inner goals of boundries and possibilities, be aware of the interests of our Greek Rite Catholic Rusin Eastern Rite - Church in the United States of America. We are to build and not shatter, not destroy, because we are proud that we built our churches with great sacrifices and founded an Eparchy for ourselves. Let us work in such a way, that later on we will not be ashamed that we unwisely destroyed, what we previously built. It is not hard to shout, but hard to think seriously, when we think that we are responsible for our words and deeds. Think prudently about the goal of the Congress and form the points of the program.

Previously it was set as planed that the Congress should be in the later part of June, at present when we are to resolve and bring into life our moves, to have a successful Congress, it is even - hard to think about it. We must make the program and send out the blanks and directives to the parishes and branches, to seek a place where the Congress will be held. Also, to give time to all the parishes to send out their delegates, for all this to be done late June is a very short time.

Finally I am reminding the present members to stress matters honestly and wisely, not under an influence of some instigators, who only shout, criticize and otherwise do nothing. We must agree and unite our strenght, present the truth accurately and wisely inform the people.. Because, there are Ecclesiastical and Civil laws which we cannot ignore. The meeting is opened, let us all present our opinions and proposals.:

DR. ALBERT CMOR: The most important matter of the Congress beside the program is to set the time of the Congress and its place and state the qualifications of the delegates.

GEORGE PUHAK: I agree with Michael Yuhasz Sr., that the late June date of the Congress is too short, let us postpone it until we are all prepared for it.

PETER KORPOS: I propose that the date be at this session. set.

JOHN LOIS: The goal of the Congress is well known to all, secure the inviolability of the Eastern Rite, moves to have order in our Church and national life.

FR. STEPHEN VARZALY: The Congress should be held as soon as possible, the people are waiting for it for the past three years. The goal of the Congress should be to have celibacy revoked, assume the laws, privileges, traditions of the Eastern Rite and have order in the Eparchy.

ANDREW HLEBA: I propose that the first point of our program should be the expression of our loyalty to our Church, stating - that we do not want Independency, nor Schism, we do not want to leave the Greek Rite Catholic religion, but to save our Eastern Rite. I propose to debate the charters of our parishes. The following took part in the debate: Peter Korpos, Michael Yuhasz Sr., Andrew Hleba, Basil Slivka, George Puhak, Peter Iv. Zeedick, M.D., - John Lois and John Mocosko.

The making of the program began:

In a general debate it was proposed, that in the program the following paragraphs should be presented by the K.O.V.O..

1. The Ecclesiastical National Congress is to solemnly declare that neither the delegates nor those whom they represent not want to leave Holy Mother Church, do not want Independence, nor - Schism, but we wish to remain the faithful children of their Greek

Rite Catholic Church of the Eastern Rite united with the Roman Holy See.

2. We wish to have a perfect security of inviolability of - the Eastern Rite with all laws, privileges. In this manner we want to secure the special Eastern Rite discipline of our Church. By all means we want the abrogation of celibacy.

3. We request the compiling of good and accurate Eparchial - Statutes, which will contain the laws and obligations of the clergy, cantors and people.

4. We request to have uniformity in the Divine Services in our rite.

5. In the interest of peace, we request the discharge of the present Chancellor: Fr. Theophile Zsatkovics, Fr. Julius Grigassy, Secretary, from their offices on account of their unactivity. Also to dismiss two Consultors, namely: Fr. Valentine Gorzo and Fr. Alexander Papp, who are detested by the people, they are "odium populi".

6. We request, that as soon as possible a seminary and cantors school be established to educate the Eastern Rite Churches - clergy and cantors.

7. We request that a necessary, respectful order be set in such parishes where the people are opposing the priest, and the priest falls into "odium populi".

8. We request that the Church Authority lead a just Rusin - national trend in our institutions, also we expect the Church Authority to respect the Rusin national spirit of the Carpatho Rusin people in the United States of America. These people are Rusins at heart and soul who want their direction.

9. We request that the clergy and cantors be reminded by the Church Authority, to highly respect the Rusin spirit of the people. Such clergy and cantors whose spirit is contrary to the people, not to have a place in our parishes.

10. We request that the censure be definitely terminated from Fr. Stephen Varzaly, Orestes Chornock, Peter Molchany. Also that the married seminarians be ordained. This is necessary to be done for the justice and interest of peace.

11. We request the organizing of a monastic Order of men.

12. We request, that the Church Authority give out a public financial report of its past eight years and from now on a yearly report.

13. We request that the Church Authority give out uniform religious and school books in Rusin and English language.

14. We request a working plan necessary for teaching in our schools. By all means we request, that the clergy be obligated - punctually and intensively teach religion to our children according the uniform plan and that the Church Authority strictly supervise the religious teaching of our children and not let it ride as it did up to the present day.

15. A Chancellor and Secretary are not to have a parish. This we request, the reason is that the Church administration is below a critical status, most probably because the officers have a parish, therefore they cannot fulfill their obligations in the Chancery Office. Secondly such a practice does not exist in the Old-country nor in the United States of America.

16. The Congress is to seek a way, that the residence be - paid in full, because of the bad administration and carelessness -

of Church Authority, the bishops residence can be liquidated also, the cathedral church of St. John the Baptist in Homestead, Pa. , - could also go on Sheriffe sale.

17. It is necessary that the clergy and cantors have a Pension Fund, that in case of hardship, they in their old age or sickness could make an honest living and in case of death, their family be secured.

18. It is resolved that a sufficient salary be payed to the clergy and cantors. If it is possible a fund is to be made out of which even the smallest parish be able to pay the salary, to have a proper spiritual service. The Congress requests that the cantors receive one third of stole fees.

19. Our request is, that, when there is a vacant parish the Eparchial Authority assign a competition (Konkurs) of which competition the parishioners would choose three candidates of which the bishop is to appoint one to the parish.

20. We are requesting that the law processess be stopped which are still continued on account of some reasons in certain parishes, between the Church Authority and parish, the parish matters to be settled amicably and not in Court.

21. We request that the Church Authority make a serious order in all the parishes, where the people have valid accusation against the priest. This is to be done at once, righteously with a good will towards the people.

22. To gain its goal the K.O.V.O. requests, that the clergy and the people take part in the Congress, in the best interest of our church, people and the future generation.

#### THE DECISIONS CONCERNING THE CONGRESS TO BE HELD

1. The Ecclesiastical National Congress will be held July 26, 1933 in Pittsburgh, Pa., in the church hall on Forward Ave. This is a final decision. It comences at 9 A.M. with a Divine Liturgy, which will be celebrated in the Greek Rite Catholic Rusin Church on Forward Avenue, Pittsburgh, Pa.

2. The church branches of the K.O.V.O. have the right to send two lay delegates and their priest. If the priest will not want to attend the Congress, then the parish may send 3 delegates.

3. Where the circumstances are such that they cannot hold their parish meeting to select delegates, the Branch may select their 3 or less delegates.

4. The expenses of the delegates are to be payed by the parish or branch.

5. The forms are sent to the parish priest. If the priest would not agree to cooperate then the President of the branch will receive them.

6. A program of the Congress will be sent to the parishes, branches and clergy, to discuss the matter at their meeting.

7. The forms are to be signed by the K.O.V.O. President, Secretary and the local priest, lay church President and Secretary - and branch President. If the priest refuses to sign the forms, it will be valid without his signature.

8. The forms are to be made up by Stephen Sterenchak.

9. Concerning other matters of the Congress the K.O.V.O. president and secretary are in charge.

The meeting was closed with a prayer.

Homestead, Pa., June 6, 1933.

Michael Yuhasz Sr. ,K.O.V.O Chairman	Fr. Michael Staurovsky
Dr. Peter Iv. Zeedick, K.O.V.O. Cochairman *	Michael Yuhasz Jr
Albert M Omor, K.O.V.O. Sec.	John Hiral *
John Lois, K.O.V.O. Contr. *	Andrew Hleba *
Peter Korpos	Michael Timko *
Stephen Sterenchak	
George Puhak *	
John Mocosko *	
Basil Slivka	
George Komlos *	
John Masich *	* 9 original members.
Peter Mackov	
Fr. Stephen Varzaly	August 3, 1932.

BISHOPS CHANCERY NOTIFYING CLERGY NOT TO ATTEND THE  
ECCLESIASTICAL NATIONAL CONGRESS  
No 116-1933 June 28, 1933

Reverend Fathers:

You yourselves are aware, that the agitation wishing to force a change in the administration and disciplinary life of the Holy Church, did not stop. The consequences of tendencies of reinforcement so to say, stepped up to the domain of radicalism, when they are trying to discuss one Ecclesiastical National Congress, which in the view of the Church is not permissible. The Church always raised her voice against such and similar tendencies and did not permit it, when some one, out of ignorance or ill will, was trying to curb the authority of the Holy Apostolic See, bishops and clergy.

Being that in the paragraphs of the Ecclesiastical National Congress, announced by the A.R. Viestnik, to be held July 26, 1933, also include into the authority rights of the Head of the Church, the Holy Congregation for the Eastern Rite Church and the Eparchial Ordinary. With the understanding of the Apostolic Delegate, I therefore call the attention of all our Rev. Fathers, not to attend it nor take part in it, in this Ecclesiastical National Congress, of July 26, 1933. The matter is very serious, and for the consequence every one of the Fathers will be responsible.

Basil Takacs, Bishop.

ECCLESIASTICAL NATIONAL CONGRESS WILL BE HELD JULY 26, -933  
IN PITTSBURGH, PA.

Circular Letter June 1933.

From the K.O.V.O Committee

Esteemed Sir:

With this letter we are notifying you, as members of the K.O.V.O. that the Ecclesiastical National Congress will be held July 26, 1933 in Pittsburgh, Pa., 504 Forward Ave, beginning at 9.A.M. with a Divine Liturgy.

You as the elected member of this committee have the full right

to appear at the mentioned Congress. Please bring this letter with you, to present the committee of aproval.

With respect.

Michael Yuhasz ,Sr.  
K.O.V.O. President

Albert M Cmor  
K.O.V.O. Secretary

# PROGRAM OF THE ECCLESIASTICAL NATIONAL CONGRESS

Leaflet. Homestead, Pa, June 1933

Divine Liturgy 10.30 A.M. celebrated by the clergy.

Registration of Delegates.

Registration Committee: Andrew Hleba, Peter Korpos, John Masich.

Congress opened with a prayer: "Heavenly King . - My Country..... and Ja Rusin byl..."

Greeting by John Mocosko

Speaker: Michael Yuhasz ,Sr. Chairman of the K.O.V.O.

Msgr. Gabriel Martyak

Report: Albert Cmor, K.O.V.O. Secretary

Speakers: Fr. Stephen Varzaly Editor of the A.R.Viestnik

Peter Mackov, Editor of the Sokol Sojedenenije

Peter Korpos, President of the Cantors Society

Fr. Joseph Hanulya, Fr. Vladimir Mihalics

Dr. Peter Iv. Zeedick, K.O.V.O. Vice Pres.

Fr. Alexius Vislocky, Spiritual of Svoboda-Liberty

Fr. Desiderius Simkow

John Popp, Pres. of the Sokol Sojedenenije.

Peter Guzley, Pres. of Svoboda-Liberty.

Dr. George Varga, Vice Pres. of Sojedenenije

Michael Laputka

George Puhak

The Chairman presents the subject to be debated.

The delegated committee will visit Bishop Basil Takacs to receive his reply to the important questions of the Congress.

Solemn declaration of loyalty to the Congress.

Bishops reply if there will be one.

Discussion of the first question of the resolutions of the K.O.V.O.

Other questions and resolutions.

Motion presented by parish branch delegates

## FR. JOSEPH HANULYA DISAGREES WITH CERTAIN RESOLUTIONS

### OPINIONS OF THE CLERGY

A.R.Viestnik September 28, 1933, p.7.

Exerpts from the Minutes of the

Eccl. Nat. Congress.

( Fr. Joseph Hanulya wanted to protest against a few paragraphs. The delegates would not listen to him and did not permit him to speak. Later a letter of protest was given with the request to include the protest in the Minutes of the Congress.

The full text of the protest is as follows:

THE OPINION OF THE CLERGY TO THE PRESENTED RESOLUTIONS OF  
THE CONGRESS COMMITTEE

In the resolutions the clergy found the following paragraphs - not legal and contradictory.

1. If we are firmly standing by the Ungvar Union of 1646 as it is stated in the first paragraph,.... then we cannot logically and justly so accept, the one we asked for, who is appointed by - the Roman See and by us in spite of this that he was not elected - by the clergy in 1924, ..... the accepted bishop will stay until Rome recalls him.

2. True, .... to prevent the Ungvar Union conditions , the clergy may willfully use it as it appears in the request in the 6 - paragraph, then the bishop or administrator cannot be freely elected, and if it is done so, then morally it destroys the right to choose a person. ( Example, Hodermarsky ).

3. To appoint members to the different Congregations, that is exclusively the right, authority of the Pope of Rome himself. For the clergy to demand, that they without a special permission elected a representative in the Holy Congregation, as it is mentioned in paragraph 7, that is taking away the right from the Pope of Rome.

4. Paragraph 10. that the bishop and the clergy should not be trustees of the church, in many States that is contrary to the State Law. Such a decision would place the Congress as one ignoring the State Law, what should never happen.

5. This struggle was not, nor is it a struggle between the clergy or between the clergy and people, but a struggle to revoke celibacy and latinization. Not to pay the salary of the priests, until they will not make order, as the 11th paragraph proposes , is illogical and unjust, and a punishment for the fighters for the Eastern Church.

In such an attitude the Congress is overstepping its trust , - authority, pledge (vidi. the invested power). If they would accept this, what is proposed in the 12th paragraph, i.e. that we all with our churches break relations with the clergy and the Roman Apostolic See. With this we would destroy even the good proposals . The clergy are protesting against such proposals, and the acceptance of them. These resolutions not only would not be victorious, but instead the Congress would destroy the whole matter.

Rev. Joseph P. Hanulya  
Rev. Vladimir Mihalics

Rev. Michael Morris  
Rev. Orestes Chornock

Rev. Michael Staurovsky

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CONFERENCE OF THE CLERGY IN THE ST. PAUL'S MONASTERY  
PITTSBURGH, PA. 1933

Chancery Office August 22, 1933

No. 149-1933.

.....

Dear Sons in Christ:

The present circumstances are so important and critical that

I deem it necessary to call all the clergy for a Conference to talk over these flaming matters. This Conference will be in the - Passionist Monastery in the city of Pittsburgh, Pa., 18th Street Extention and Monastery Ave, South Side Pittsburgh, Pa., August 30, 1933, commencing 9.00 A.M. (Daylight Saving time) with a Divine Liturgy. Having in mind the present weighty circumstances of matters. I hope, that every one of you Fathers, will make it your duty to be present.

Accept my Episcopal blessing

Your affectionate Father  
in Christ

Basil Takacs, Bishop.

MINUTES OF THE CONFERENCE OF THE PITTSBURGH EPARCHIAL  
CLERGY OF THE GREEK RITE

August 30, 1933.

August 30, 1933, 10.30 A.M. Basil Bishop Takacs celebrated the Divine Liturgy, after which the clergy assembled in the Passionist Fathers Monastery auditorium at the 18th Street Extention and Monastery Ave, Pittsburgh, Pa.

After the prayer invoking the Holy Spirit was sung, Bishop Basil Takacs had a short introduction concerning the conference. He read his address to the clergy, ending it by saying: "You all may make remarks concerning my address".

The Bishop turned to Msgr. Gabriel Martyak and asked: What are your remarks concerning my address.?

MSGR. GABRIEL MARTYAK proposed, that Fr. Joseph Hanulya make the remarks, because he represented the K.O.V.O. July 26-28, 1933 in Pittsburgh, Pa., and is aware of the matters of the Congress. He would know best how to compile the present day matter.

BISHOP BASIL TAKACS: I accept your proposal, but, I wish to hear your opinion., what are your remarks?

MSGR. GABRIEL MARTYAK: Gave his opinion as follows: Let us remain with the point of view which I held to the present day and about which matters I am concerned, that the Eastern Rites - Privileges are to be defended. To better understand my proposal, my opinion is that the whole situation is in the Bishop's power, and can be solved in por Eparchy, by fulfilling the faithfuls request. Furthermore, the clergy are reiterating their request, that the Eastern Rite privileges and rights are to be upheld. The people will remain people, they are impatient and by no means will accept Latinization. The people above all consider their fate of salvation, and tie in their salvation with the rites privileges - and rights.

BISHOP BASIL TAKACS: As we all are well aware the laity overstepped the boundries, the so called representatives during the Congress, constructed the disgraceful ultimatum and blindly sent it to the Holy Father. We cannot cooperate with such ill will in our present circumstances, especially, if we take into consideration, that the Holy Father already has spoken. The so called representatives of the people are constructing resolutions by which they are taking away the rights of the clergy, and using them very cleverly. No one can help such resolutions.

MSGR. GABRIEL MARTYAK: Bishop, we too condemn the K.O.V.O. resolutions, but I must make a remark, that, if the clergy would have been present in large number at the Congress, then they could not of carried out such non-catholic proposals. I must sadly say, that only a few priests were present, therefore at present we must bear the unpleasant consequences..

BISHOP BASIL TAKACS: Monsignor, are you not aware, that the common teaching of the Church is, that a priest cannot take part in forbidden matters. The Congress is totally invalid, so are the proposed resolutions. It originated in sin, continued in sin, and in its evil, will and constructed the resolutions. From the very beginning, they should have of kept and defended the principles, i. e. that no one could have received permission to attend this Congress, only few priests by exception, who were elected to be present at the Congress, but even their permission was given only - concerning certain matters. In time they had to decide on the spot. This condition could be used, only, when there was a vacancy in the office of a priest, but even then, everything and everyone are to defend the Catholic forum.

MSGR. GABRIEL MARTYAK: Made the following proposals:

- a) Remove the cause of the present condition in our Eparchy (Recall celibacy law.).
- b) Ordain married seminarians, who completed their theological studies ( but that is contrary to the celibacy law therefore there is no ordination.).

BISHOP BASIL TAKACS explained: the office and work of a priest is the best way that he can show his attitude by demonstration, note the errors they make in writing, agitating, discussing, e.g. - in the question of celibacy, they overstep the boundries of Christian ethics. They degrade the bishops authority, do not show respect to the Eastern Congregation, neither to the Apostolic See.

MSGR. GABRIEL MARTYAK: Without your Excellencys help we cannot be successful.

BISHOP BASIL TAKACS: I do not doubt that, but you all at present day must be ready to face all kind confrontations. Your personal matters are exceptions, e.g. Msgr. Gabriel Martyak you as a Spiritual Director of the Sojedinenije have authority and privileges. You as a Spiritual Director of the Greek Catholic Union you did nothing concerning our Eparchy, when the Sojedinenije began to oppose celibacy. If you disbehaved, do you not think, that I too should return evil to you. Msgr. Martyak you witnessed the beginning of the work against celibacy. Without that you were only increasing the mournful sad witness on the pages of history.

To the above remark, the following are the remarks:

Bishop your presence was requested by all, to be present at the 1932 Sojedinenije Convention in Detroit, Michigan, where many decisions, resolutions would of been totally different, if you had been present.

BISHOP BASIL TAKACS: Replied, my presence at the celebrated - Convention was forbidden. Let us say, if something have happened contrary to customs, of which a bishop must always be mindful, that he cannot be present at such occasion, because I must obey the orders of the Apostolic See. I was always absolutely obedient, therefore I did not take part in it, as it would have pleased you. If I would been obedient, then you would have been explaining the paragraphs



of the Ungvar Union falsely in this unfortunate celibacy matter.

Before the conference arrived to this point, discussions among the clergy began earlier. Fr. Joseph Hanulya petitioned for a permission to attend the Convention.

FR. JOSEPH HANULYA: Two years past up to date, that we are debating the celibacy question. The present day is the same as was the first day. Since the first day no changes were made in our Eparchy statutes. Therefore the present Conference is not appreciated at present, it would have been better to wait 60 days and then call a conference. (The K.O.V.O. gave 60 days, waiting for a reply to the resolutions. The 60 days would prove and reveal historically, what kind of moves we are to take.

BISHOP BASIL TAKACS: the remarks were the following: (which he used in his speech letter at the conference "NOS" et "SI" (we and if). We the Catholics, but of the Eastern Rite, who are living spiritually with our privileges of our rite. The phrase: "Roma locuta causa finita" many a times has a different meaning as, that the matter is closed, when it concerns discipline. This leads us, into a false and erroneous conclusion. Theoratically speaking that the Pope of Rome according the Florentine and Vatican Councils, has the priority in discipline, but in practice it is not so. As we note, when the Holy See makes a Concordat and agrees with different Countries, the Pope obligates himself with the Concordat, the same goes with the 1646 Union of Ungvar. (The speaker refers to the Concordat tied with Poland, with the Atheistic, pagan Bolseviks). Therefore the Roman Pope obligates himself also with the conditions of the 1646 Ungvar Union which concerns our Eastern Catholic Rite discipline. He subscribed authority, not for a day, but forever. The Roman Pope obligates himself from one part to uphold the inscribed conditions and from the other part He contradicts himself.

Bishop, in your previous speech you made errors by a poor judgement, showing bad consequences in your arguments.

BISHOP BASIL TAKACS: Rev. Fathers while we are debating upon the celibacy question, one takes note, that we should occupy ourselves with the following questions, concerning life and death. - Send a humble petition to the Holy See, plead to revoke the celibacy law, and stating, that if the Holy See revokes the celibacy law, we will be obedient for ever. However, I wish to remind you, that a humble petition must come from our heart and soul, and not as an ultimatum, nor a command as the K.O.V.O. done it.

REV. MICHAEL STAUROVSKYS name was mentioned, as the only one who gave his name to the K.O.V.O. resolutions. Indignation arose among the clergy, when they were advised about this act of Rev. Staurovsky. The voice of the present clergy became lauder and lauder as his name was mentioned. Those attending began to say that the Fr. M. Staurovsky was pressed to sign his name, a moral terror was used. Fr. Michael Staurovsky could not bear this irony by no means, he got up and replied: "I have signed my name to all the K.O.V.O. resolutions of the Congress. Now there is nothing else for me to do about my signature, which was illicit, therefore I pronounce it null, I revoke my signature."

FR. VALENTINE BALOGH:

a) Does the bishop have the power to introduce celibacy in our Eparchy? (The above question was asked to clarify the matter, was it the bishop who originated the introduction of celibacy in our Eparchy?).

b) What is the reason, that some of the seminarians are not ordained, whereas they are prepared for ordination ?

BISHOP BASIL TAKACS: I was aware of the celibacy issue before I came to the United States of America, which was mentioned for the Eparchy, Msgr Gabriel Martyak also acknowledges, that he too knew about the celibacy law. My reply to those in concern to be ordained, is:

a) Joseph Mihaly does not belong to our Eparchy.

b) Michael Cyberey, already received a reply from the Holy Eastern Congregation, that he as a married priest cannot function in the United States of America ?

In this part of the conference, the bishop condemned the K.O.V.O. O.

REV. JOSEPH HANULYA: Made the remark concerning the K.O.V.O. - therefore "We are condemning the K.O.V.O. its objectives and goals"

At 1.30 P.M. the conference ended for a time being.

Another Conference was recommended for the after noon.

DR. GEORGE MICHAJLO was called to read the Declaration about the loyalty and homage to Pope Pius XI.

Holy Father:

We the undersigned Greek Rite Catholic clergy, active in pastoral work, functioning in the United States of America, from 1924 in the Pittsburgh Eparchy, the present Ordinary is Bishop Basil Takacs who invited us to a Conference in the Passionist Monastery, Pittsburgh, Pa., August 30, 1933, with the best intentions to .... stress, about which we are to inform Your Holiness, concerning the following questions:

1. The attending clergy are declaring their solemn loyalty - to the Holy See, to Your Holiness, as to the Head of the Holy Mother Church, successor of St. Peter, Vicar of Christ Jesus to whom from the very beginning we were the loyal children, which we also wish to remain to the last breath of ours. Even in days, when sad circumstances hinder our work in our territory, and which demand from us tremendous sacrifices.

2. We cannot find words to condemn the accursed sad circumstances made by the K.O.V.O. Executive Committee, resolved and sent a fearless petition to Your Holiness. The sad, cruel, and what is more sent an ultimatum with slanted, false and perfidious facts. It is impossible to wait for a reply. These proposals were rejected at the Congress July 26-28, 1933. We condemn this sad act totally and repeatedly, publicly we declare that we the priests of the true Church, do not accept any interference of the faithful in purely Church matters. It is very painful for us, that the Committee, with such an authority and unheard method in the Holy Mother Church caused such a pain for your Holy Father, and for us priests and faithful, being branded with such a shame.

3. When we solemnly and publicly condemn the Anarchy in our territory at the same time, we wish to express to Your Holiness, that with the help of God we are ready to take up the battle with the adversaries, if the circumstances would request it, be it material, in societies or in parishes etc. etc. We would use the best

method available, to introduce peace, understanding and discipline in our Eparchy, as soon as possible. ( ADDENDUM OF THE CLERGY AS REQUESTED ).

4. From our part according our thoughts, we must inform Your Holiness that our hard work will have its fruit. If the celibacy decree will be revoked. We repeat, that with our bishops intervening, Your Holiness hear our request our petition. We also convinced that for the sake of the salvation of souls it will be heard.

When we repeat the above mentioned matter we humbly and repeatedly petition Your Holiness good will for us and especially we pray for Your Apostolic blessing. We always remain the loyal children of the Holy See. (ADDED BY THE CLERGY).

After reading the above, the bishop announced, that who ever wishes to make a remark concerning the letter may speak.

REV. ALEXIUS VISLOCKY: He began to describe the pitiful critical conditions in our Eparchy. Describing all evils that are happening at the meeting, which are fruitless. If our situation is so sad on account of signing the document and we cannot show anything good to our people the whole Conference is in vain. At present the people are perturbed, restless, and can lose confidence in the clergy. The people may rebel as in Russia or Spain; the same can happen among our people too.

Rev. Alexius Vislocky continued, bringing up examples from his own parish New York City . Then Father appealed to the clergy, nervously requesting from them not to build an opposing wall with the signed resolutions against the people. Instead let us work in a friendly manner with them, capture their loyalty and console them, proving to them, that we are with the people; standing on the same platform and defending the Eastern Rite with all methods available. All this would not have happened, the celibacy law brought it all.

REV. MICHAEL ANDREJKOVICS: Approved the above said, adding his proposals:

- a) Seek all kinds of methods, which will bring forth the recall of celibacy.
- b) Married seminarians, who concluded their theological studies are to be ordained.
- c) Recall the suspension of the excommunicated, punished priests.

REV. GEORGE THEGZE: Mistakes are made by those who are defending celibacy and those who oppose it. All these recriminations we must stop. We all are undecided, undeterminable, uncertain, because we do not know exactly where we stand. At present we do not know does celibacy exist or not in our Eparchy ? We must make note that in spirit, we are against celibacy, that is how we were brought up and thought; we saw only married clergy. The condemnation of celibacy is born with us. If the celibacy law exists in our Eparchy, we all beg the Holy See, the Holy Father, to recall celibacy law, after making a study of it. My proposal is to send two well prepared priests with instruction to the Apostolic Delegate in Washington, D.C. also to the Holy See to bring some kind of a solution. If the reply is negative, nothing else will remain for us, but to serve the rite further as priests of God.

REV. ORESTES KOMAN: My opinion is the same as Fr. Joseph Hanulyas; If we are Greek Rite Catholics, then I want all the rights and privileges of the rite. To have wives is our privilege. The U-

nion with the Holy See contains this privilege. ( If not, how could we be married and be recognized by the Holy Apostolic See). I second all that Fr. Joseph Hanulya and Fr. Michael Andrejkovics has proposed; I am ready, and will be ready to the end, EVEN TO OFFER MY HEAD FOR THIS PRIVILEGE.

REV. JOHN LOYA: I do not have any proposal only a remark, that, I am aggravated by Fr. George Thegzes thoughts and remarks.

REV. NICHOLAS CSOPEY: Very weighty arguments were brought up by Fr. Alexius Vislocky, Fr. Michael Andrejkovics and Fr. Orestes Koman. We cannot permit the people to leave us, in these perilous dangerous days and enter into Schism who from immemorable days - are propagating the break with the Holy Union, with the Holy See. Schismatics are everywhere among us. We must defend our faithful from the Schismatics, from the so called Orthodoxy. If the Holy See truly acknowledges our sad situation, as our bishop would report, the Holy Father with His Fatherly love would hear us and cure our wounds.

I propose:

1. To appease the faithful who are against celibacy, they are in the majority, they are with us, therefore we can be victorious.
2. Without the bishops help we are helpless, we cannot succeed. The bishop must consider the sad situation in our Eparchy. Let the bishop forward our petition.
3. We cannot help the unordained seminarians. The best we can do is to petition the Holy Apostolic See for a special favor, in this case.

REV. JOSEPH SHAKALEY: I propose another conference to be called, that would help to solve the celibacy question.

To the above, Bishop Basil Takacs gave the following reply:

Concerning the principle, I point to the sin of the so-called representatives of the people, who wish to usurp our Eparchys clergy rights, and to finish this evil deed, I will acknowledge your truth "Unicumque suum", but you must know your God given status that you are to lead, teach your faithful that the teaching of the Church is that we continue to be separated from the Dissident .... Church. I have stated in my previous letter you all understood.

The teaching of the letter is as follows:

#### D E C L A R A T I O N

The Pittsburgh, Greek Rite Catholic Eparchy clergy are turning to the faithful.

Dear Faithful in the name of Christ our Lord.

It is over two years, that misunderstanding is, which inflicts wounds upon the immortal souls, is ruling in our Eparchy.

Misunderstanding and hatred is reigning in our parishes causing wounds not only among the clergy and the faithful, but, also among the faithful themselves. At present this condition had taken up such a measure, that it is casting danger upon the Greek Rite Catholic Rusins of the United States of America.

Dear Faithful: This situation cannot continue. We accepted the ordination as priests of Christ's Kingdom, we cannot solve matters ourselves and keep the faith. Our position and laws are eternal are holy, we cannot change them, only uphold the faith. Our calling, our obligation is eternal, cannot be changed, we must uphold

this obligates everyone without an exception, i.e. all members of Hod's Kingdom, members of the Holy Mother Church.

Dear Faithful: The foundation of Gods laws are divided into 2 groups in the Church.

1. The priestly. 2. and laity. Into these two groups all belong according their vocation - calling. The laws of Jesus Christ are understandable final and in its sense the clergy teach, bless and lead the laity purely in spiritual matters. The priest with his ordination accepts the teaching, guiding to sanctification and obedience. No human power cannot change this fundamental law not even one of the Holy Mother Church.

Dear Faithful: We the priests of this established Eparchy, turn to St. Paul who teaches: "Obey your superiors and be subjected to them, for they keep watch as having to render an account of your souls; so that they may do this with joy, and not with grief, for that would not be expedient for joy. (Hebrew XIII-17). End your debates, give up disobedience in the purely ecclesiastical and disciplinary matters, remember what Luke says: Christ said, he who hears you, hears me, and he who rejects you, rejects me; and who rejects me rejects Him who sent me " (Luke X-16).

What concerns the parishes, homes, upkeep and leadership, in the parish, all this is in the Eparchys statutes, soon to be published.

Dear Faithful: When we are advising you about the above mentioned matters, we wish to convince you, who always been faithful members of the Greek Rite Catholic Rusin Eparchy. in the future you will not leave the road, which leads to the eternal kingdom. Let - us all pray devoutly and continually that the kingdom of Christ our Lord will come, where the prophets, teachers, the First Priest. the King, who exercises His earthly power through an earthly Vicar, i.e., His Holiness the Pope of Rome, the successor of the Apostles, with the bishops and priests. Accept this declaration with filial love, which we published at the Conference in Pittsburgh, Pa., and signed August 30, 1933.

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REV. IGOR MACKOV: I oppose the letter read, the conditions of our Eparchy cannot be corrected by signatures. I approve Fr Nicholas Csopeys proposal that the bishop is to petition the Holy See to recall the celibacy law, even if it is necessary to get a special permission.

REV. DESIDERIUS SIMKOW: The signatures and promulgation of this letter will not be helpful. The K.O.V.O. exists and only the bishop and the clergy can take away the leadership from the leaders of - the Sojedeneniye, and replace those who are working against celibacy. The Bishop replied: All this is only an empty talk, because you are aware, that the bishop and the clergy are to find a method to - defend the Eastern Rite. Why are we speaking about the defence of the mission, which is given to us, when this mission belong to us. Fr. Simkow, you must remember and not forget, that the faithful clergys obedience to the bishop must be publicly known everywhere and at all times..

The Conference urges to send a letter to Michael Yuhasz, Sr. President of the Greek Catholic Union - Sojedeneniye, in which he will

read, that the K.O.V.O. resolutions are condemned. The tenor of the letter is as follows:

THE SOJEDINENIJE OF THE G.C.R. FRATERNAL ORGANIZATION

Mr. Michael Yuhasz ,Sr. Supreme President  
Homestead, Pa..

Honorable Sir:

We the undersigned clergy of the Pittsburgh, Pa., Greek Rite Catholic Eparchy convened at a conference in Pittsburgh, Pa., wish to be assured in the following matters:

From the bottom of our hearts we expect that the agitations, - which are purely religious matters, which are led and continued by the Sojedinenije leaders, be stopped. This is a fact of how we are judging the unlfwful interference in the Eparchial matters. We all are well aware, that the Sojedinenije leaders are not prepared for that work and to take upon themselves much a responsibility. No poer belongs to them in these matters and therefore we are recalling the following. :

1. The K.O.V.O. was organized by the Sojedinenije in Detroit, Michigan.

2. The Convention says, that it give over all the national - matters to the K.O.V.O. organization.

3. The Sojedinenije leaders, at the same time are the K.O.V.O. leaders. The Sojedinenije President at the same time is the President of the K.O.V.O.

4. The Sojedinenije official newspaper the A.R.Viestnik gives a full page to serve the K.O.V.O.

5. The K.O.V.O. meetings are called by the Sojedinenije President, who also is a president of the K.O.V.O.

6. The K.O.V.O. Chairman is John Popp, who is the Sokol Sojedinenije President. Even if the Sojedinenije is not responsible for the K.O.V.O. matters, but the leaders interfere in its work. - We the undersigned clergy, when we will explain intelligently, ... clearly all this to the faithful through our announcements.

a) We do not acknowledge the K.O.V.O. Congress, their proposals, laws which were set in Pittsburgh, Pa., July 26-28, 1933.

b) We consider the resolutions void.

c) We petition the Sojedinenije leaders not to help the K.O.V.O. in the future nor interfere in the internal matters of the Holy Mother Catholic Church.

Given at Pittsburgh, Pa., August 30, 1933

With full respect

REV EMIL SEMETKOVSKY: Our signatures are worthless. A chance is to be given the suspended and excommunicated priests, that they repent for their sins, as the Holy Mother Church prescribes it. If they refuse, do not accept the offer, we are to name them Schismatics and the clergy not to recognize them.

REV. JOSEPH JACKANICH: I second the Fr. Orestes Komans speach and proposals (Father spoke lenghtly defending the Eastern Rite - Churches privileges).

REV. JOSEPH HANULYA: I condemn the present signatures, because

they totally oppose the Holy Fathers direct letter. But make an ADDENDUM to the letter, a petition requesting the recall of the celibacy law.

REV. VALENTINE GORZO: I propose a modus agendi. It was accepted and at the same time I condemn the K.O.V.O.. We must do everything possible to stop this sad event in our Eparchy.

REV. VALENTINE BALOGH: I propose peace and clarification of all matters by introducing some method to correct the sad situation in our Eparchy.

REV. NICHOLAS CSOPEY: I propose that the letter to the Holy Father, that an addendum be added petitioning the Holy Father, to set peace for us. That would be possible by recalling the celibacy law.

A permanent Council will consist of four priests: Rev. Joseph Hanulya, Rev. George Thegze, Rev. Nicholas Szabados and Rev. Nicholas Csopey, who will be working in these matters, i.e., corresponding with the Holy Father. Composing Pastoral Letters for the faithful. (BISHOP: They will be published every six months.)

After the recess three documents will be prepared. The first one signed to the Holy Father to which an ADDENDUM will be added.

#### SIGNATURES:

##### Rev.s:

Basil Berecz  
John Bajcura  
Michael Andrejkovics  
John Bovankovich  
Demetrius Darin  
Peter Dolinay  
Andrew Dzmura  
Theodore Fedas  
Valentine Gorzo  
Stephen Gulyassy  
Alexius Holozsnyay  
Georg Hric  
Joseph Jackanich  
Orestes Koman  
Michael Jackovics  
George Kandra  
John Koval  
Nicholas Kristof  
Anthony Kubek  
Michael Kaimakan  
Desiderius Simkow  
John Loya  
Michael E. Lukats  
Alexius Medvecky  
Anthony Mhley  
Vladimir Kapisinsky  
Paul Mankovics  
Gabriel Martyak  
Valentine Orosz  
Michael Morris  
Emil Nevicky  
Aurelius Petrik

John Lukacs  
Ludovic Artim  
Eugene Berecky  
Valentine Balogh  
Nicholas Csopey  
Alexander Dolinay  
Desiderius Dubay  
Joseph Fetsko  
Cornelius Gribovsky  
Julius D. Grigassy, D.D.  
Joseph Hanulys  
M.S. Hranilovic  
John Hromjak  
George Michajlo Dr.  
Demetrius Yackanich  
John Kolcun  
Stephen Kozak  
Michael Krivonyak  
John Krusko  
Theodore Ladomerszky  
Basil Lipecky  
Stephen Loya  
Michael M Staurovsky  
Igor Mackov  
Daniel Medvecky  
Joseph J. Mackov  
Joseph M. Mackov, Dr.  
John Murajda  
Nicholas Martyak  
Gregory Moneta  
Peter Racz  
Nicholas Petrik

Stephen Poratunsky  
 Michael Rapach  
 Eugene Runtagh  
 Nicholas Szabados  
 Thomas Szabo  
 Eugene Tabakovics  
 Nicholas Stulyakovics  
 Joseph Shakaley  
 John Taptich  
 George Simchak  
 George Thegze  
 Theodosius Volkay  
 John Zavalidroga  
 Alexius Vislocky  
 Constantine Roskovics  
 George Chegín

Nestor Rakovsky  
 Aurelius Petrik  
 Emil Semetkovsky  
 Rudolph Runtagh  
 A. Bernatsky  
 Nicholas Szabo  
 Paul Staurovsky  
 Andrew Stim  
 John Sokol  
 Desiderius Zukricky  
 Andrew Symko  
 Michael Warady  
 Theophile Zsatkovich  
 Eugene Petrasovics  
 Vladimir Mihalics  
 Alexander Papp

#### A N N O U N C E M E N T

THE G r e e k Rite Catholic clergy of the Eparchy of  
 Pittsburgh, Pa.

Dear Faithful:

It is past two years, that in our Eparchy the struggle is continued without stopping, which causes wounds on the immortal souls, and in parishes hatred, but even among the faithful themselves which reached such a height, that if it continues, it could mean the destruction of the Greek Rite Catholic Rusin Eparchys existence. This struggle cannot continue any longer, because we the clergy of Christs Kingdom, ordained priests, cannot look at the struggle any longer with folded hands. It destroys faith, vocation and endangers the heavenly fundamental law, which law we must earnestly and inviolably, uphold, which law obligates without exception every faithful, who are members of this Kingdom, i. e., the Holy Mother Church.

The heavenly fundamental law is given to the Church, having two rules: the priestly and the lay law. These laws cannot be mixed by man, because the law of Christ is written so clearly and finally, which means, that the priestly law is to spread its authority in teaching, to keep it sacred and govern it. Whereas the lay law is, that in spiritual matters the faithful must accept, be obedient, to the teaching and the sacredness. This is a fundamental law of the Church., which cannot be changed by no earthly power.

We follow this law in our Established Eparchy as priests. St. Paul says: "Obey your superiors and be subject to them for they - watch to render an account of your souls, so that they may do this with joy and not grief, for that would not be expedient for you" (Hebrews 13-17).

Set aside all the debates, questions, disobedience in religion and Church laws and understand the words of Christ, said by St. Luke: "He who hears you, hear me, and he who rejects you rejects me, and he who rejects me, rejects Him who sent me". (Luke 10-16.).

The church benefice, donations, the support of the Eparchy,



the internal matters of the parish will soon be set.

Beloved Faithful in Christ. With joy we are notifying you, that the Eastern Churches rights and privileges also the present strifes of which the main cause is, i.e., the celibacy to stop. We the clergy of our Eparchy unanimously state, that the necessary moves were made in understanding with the bishop. Therefore we have hope that our petition will be heard.

We also say to you, dear faithful, that the K.O.V.O. Congress, which was held July 26-28, 1933 in Pittsburgh, Pa., priests present protested against the Congress unlawful resolutions. We all who are present at the Clergy Conference, join in protest and exclaim that no priest cannot sign the above mentioned resolutions.

Dear Faithful: When we notify you about the above mentioned, we are convinced, that you, who were loyal in the past to the - Greek Rite Catholic Church, you will not turn off this path which leads us to the Heavenly Kingdom.

We are praying humbly and sincerely, that Jesus Christs prophesy and His teaching Kingdom come among you. He is the High priest and King, who gave his authority to his successor, the Pope of Rome, the Holy Father, the successor of the Apostles, Bishops and the ordained priests to administer.

Accept this letter with filial love, which was signed and given to you from the Clergy Conference of Pittsburgh, Pa August 30, 1933.

SIDNATURES of the clergy vidi:p. 210

The Conference ended 6.30 P.M., with a prayer.

The bishop in his Pastoral Letter No 149-1933 of September 1, 1933 of the Clergy Conference, gives the decisions of the conference, which decisions are to be upheld strictly by all the Eparchial clergy.

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Bishop's Chancery  
Homestead, Pa.

No. 131-1933

July 30, 1933

Mr. Michael Yuhasz, Sr.  
Homestead, Pa.

Respectable Sir:

The articles which appeared in the A.R.Viestnik in the past 3 years confused the thinking of the people and resulted in the organizing of the K.O.V.O. at the Sojedinenije Convention. With this act the Sojedinenije over stepped its boundries, because it is the exclusive right of a bishop to defend the purity of the RITE. The bishop never renounced this right of his. On account of this reason I informed the clergy to resign from the K.O.V.O. Committee.

Contrary to this, the K.O.V.O. still continued to exist. In the A.R.Viestnik it had a special page and the matters went so far, that you without any external pressure called an Ecclesiastical National Congress for July 26, 1933.

All who know well our affairs are aware how the Congress ended and what was the result. Truly it did not serve our glory, on the contrary it brought great shame for us before the Catholic world.

At this congress many schismatic clergy took part. Under the pretext that it is a National Congress, they justified their presence. Since when is it a custom, that unbelievers have the right to be present at decisions of our internal religious matters?

According to the law of the Holy Mother Church, an Ecclesiastical Congress can be called ONLY by a bishop; only he can prescribe its program. Therefore I am firmly protesting against intrusion into the bishops authority. An intrusion which wishes to change the law of the Apostolic See and the Eparchial Bishop. At the same time I declare that the Congress was totally invalid and its resolutions null and void.

Until the present day the Sojedinenije played a great roll in out Churches affairs in the United States of America. Now this - unfortunate Congress is trying to destroy our Church. Time is passing and I hope that the Sojedinenije is taught in the future not to forget its Greek Rite Catholic character and will try to heal the spiritual wounds caused by its untactful move.

Please, present this letter to the Board of Trustees of the Sojedinenije.

Accept my episcopal blessing I remain

your affectionate Father  
in Christ

Basil Takacs, Bishop.

I received the following reply to the above letter.

.....

Concerning your letter of No 131-1933, I am sending the following reply:

We believe and are convinced, that the right to guard the purity of our rite, first of all belongs to Your Excellency. We the officers of the Sojedinenije do not know of any occasion, when we mixed into the rights of Your Excellency. Still we have a discipline and privilege strictly tied with our Eastern Catholic, rite Church, which according to the opinion of the past Convention were not defended, but forcefully without a foundation are violated. This contempt of our rights and privileges arosed a great unrest among our people faithful to their rite. The consequence was the organization of the K.O.V.O. at the Detroit, Michigan Convention.

This K.O.V.O. called the Congress, at which the delegates represented the people, not as members of the Sojedinenije, but as representatives of parishes and Branches; also Your trusted clergy took part in it. For the acts of the delegates and for the resolutions of the Congress no one can accuse us legally or morally.

We firmly refute the accusations of Your Excellency, that the Sojedinenije and its Board of Trustees has caused spiritual wounds with its bad move. On the contrary the Sojedinenije did everything possible for the sake of peace, harmony and progress.

According to our opinion at the Congress the frame of mind of the people was disturbed by the violation of rights and law, pri-

vileges and discipline of our Eastern Rite. Peace may come only - by the recall of the reason of the struggle, i.e., the introduction of celibacy, and perfect order in the Church administration, by an intensive work. Our conviction is that the sooner this happens, the struggle will stop, so will the Passive Resistance and all will line up into a right wheel print and the desired peace and progress will begin.

The accomplishment and realization of all this depends exclusively on the Church Authority. We as officers in this manner - trust in you, to gain this goal, to secure our laws rights, privileges and discipline of our Eastern Rite and the respect of our Rusin national interests. We the undersigned officials and the Board of Trustees of the Sojedinenije are willing to give our moral and material help at once. In case of a refusal, we place the blame on distroyers of our rite.

We sadly view the consequences of this struggle, which we are not strong enough to stop, aslong as the reason of this struggle exist.

We deem it necessary to remark, that the officials of the Sojedinenije are not responsible for the Congress. And still we say, that according to our knowledge no schismatic clergy, nor - laymen were approved, or took part as delegates.

With great respect kissing Your Excellency's hand, we remain  
Your humble children in Christ.

Michael Laputka  
Nicholas J. Solak  
Andrew Hleba  
Michael Kopasz  
ANNA V. Piatnik  
John Mocosko  
George Bovankovich  
Michael Pecuch  
Rev. John Krusko  
George Yuhasz  
Michael Antonik  
Peter J. Mackov  
George I. Puhak  
Michael Yuhasz ,Jr.  
Frank Habzsansky.

Rev. Michael M Staurovsky  
Rev. Desiderius Simkow  
Rev. Stephen Varzaly  
Michael Yuhasz, Sr.  
John Popp  
Dr. George Varga  
Mrs Anna Kalnas  
Michael Dunay  
Justine Skarlos  
George H. Komlos  
John Masich  
Michael Timko  
John M. Herock  
Joseph Morris

BISHOP BASIL TAKACS: This diplomatic reply by Michael Yuhasz , Sr. i.e. the officials of the Sojedinenije hiding facts, - proves that there is no sincerity in them, and they wish to place the burden on the shoulders of others. Although the organization is still of a Greek Rite Catholic character, on this foundation it has no right to dictate to the Church. They even admit, that the K.O.V.O. is an active organization in the Sojedinenije, which does not want to take the responsibility of its activity. The reply is simular - to the Delphian proverb. There is no hope that they would take a humble stand and repair what can be corrected.

On account of this reason it is necessary, that the clergy unanimously take a stand. Let everyone declare his intention, opinion. The Roman See is holding on to its standpoint. There is no

other way before us, only to obey. Take account of the consequences. I do not doubt that the majority of the clergy, as I mentioned, will remain loyal to the Church. But, we must stop our present neutral conduct and step out publicly following the example of the Confessors. Express your standpoint openly and recruit the faithful for yourself. Even at present 50-60 percent of the people have a Catholic standpoint, loyal to the Greek Rite Catholic Church united with Rome and do not want to hear about schism or independency. This we are to utilize and recruit a fighting camp. It is necessary to unite a self conscientious fighting element against the enemy, and not to stand on the side line, holding your hands, waiting for the end of it.

I am asking you Fathers, that you all express your stand and your opinion by name. Then we will all be ready waiting for the worst to come and will understand ourselves.

I repeat, that I do not think that I am mistaken in the loyalty of the clergy. First of all it is necessary for us to become active. Step up in the press, brotherhoods, parishes and place ourselves purely to the Church position, attitude.

1. First of all we must turn to the Holy Father, to dull the K.O.V.O. ultimatum and assure the Holy Father of our loyalty, with a promise, that we for the sake of healing the present sad situation are ready to make a sacrifice.

2. Publish a general announcement for the people, in which announcement we will declare, that we condemn the struggle, which for the past three years infected part of our faithful. We do not recognize the K.O.V.O., not its resolutions, not considering them competent to illegally mix into the Church affairs. As a state cannot exist within a State, neither can a Church exist in a Church within a Church.

3. The clergy are to notify the Sojedinenije about their standing, in writing and verbally, also with the weight of your position, requesting that the Sojedinenije is not to mix into the Church affairs and put an end to the K.O.V.O. activities. In case of need, you should turn to the State Department to restrict the Sojedinenije to interfere in Church matters.

I am asking you Fathers to consider the above matter accept it as yours and talk over the similar questions.

Basil Takacs, Bishop.

#### PETITION TO THE HOLY FATHER. - K.O.V.O. RESOLUTIONS

A.R.Viestnik October 5, 1933

p. 1.

To His Holiness, the Pope of Rome, Pius XI.  
Vatican City.

Your Holiness:

On July 26-27-28, 1933 we held in Pittsburgh, Pa., United States of America the Religious National Congress of the Greek Rite Catholics of the Pittsburgh Eparchy. Representing the parishes and the people were present 311 delegates, 45 priests and 60 cantors.

This Congress was the culmination of a three year old battle

for the preservation of our rights and privileges, a battle which is fast destroying the religious and moral life of a half million Carpatho Rusin Greek Rite Catholics in America, and which is detrimental to the Catholic Church in general by focusing the attention of all non-catholics to our sorry plight and to the unmerciful and unjust administration of the Carpatho Rusin Greek Rite Catholic Church in America united with Rome.

The purpose of calling this Congress was put into concrete form the demands of the American Greek Rite Catholics of the Greek Rite Catholic Eparchy of Pittsburgh, Pa., to restore order and to make secure its future welfare.

This Congress decided that the undersigned, as a committee - selected for that purpose, sent to the Roman See and to the Apostolic Delegate at Washington, D.C., a copy of the enclosed resolutions of the said Religious National Congress.

For that reason, we as a committee as above set forth transmit and herewith enclose the resolution as adopted by the Religious National Congress of the Carpatho Rusin Greek Rite Catholics in America united with Rome.

Signed this 14th day of August, 1933, by the Executive Committee of the Religious National Congress at the Carpatho Rusin Greek Rite Catholics of America

Most Humbly Yours

Stephen Sterenchak  
Rev. Stephen Varzaly  
Peter Korpos  
John Furda  
John Lois

Andrew Hleba  
Rev. Peter Molchany  
Dr. George Varga  
George Jogan

#### R E S O L U T I O N S

Par. 1. We stand firmly by the covenants of the Union of Uzhorod--Ungvar, entered into the year 1646, and we demand that the Roman See observe the conditions of said Union of Ungvar and the inviolability of the Eastern Rite.

2. We demand that celibacy and latinization be recalled from the Eastern Church in the United States of America, once and for all times.

3. We demand, the recall of Bishop Basil Takacs and his cabinet. If this not be done, then we will forthwith cease to pay the cathedraicium. We do not acknowledge him as our bishop.

4. We demand that penances, suspensions and excommunications be lifted immediatly from all priests and laymen in our Eparchy, that peace may be restored among the clergy and the people.

5. We deamnd, that immediate ordination of our present married seminarians, who have completed their studies, and also at the proper time of those who in the future shall fulfill the will and requirements of our Eastern Greek Rite Catholic Church.

6. We demand, that in accordance with the terms of the Union of Ungvar, a bishop or an administrator, who is a citizen of the United States of America, be elected from among our American Rusin clergy.

7. We demand, that we have our representatives in the Congregation of the Eastern Rite, who shall be chosen from among the American Rusin priests in America.

8. We demand, beginning today, our name be Carpatho Rusin , instead of "Ruthenian" of the United States.

9. We demand, that our Eparchial By-laws be made for the whole Pittsburgh Eparchy, regulating both the clergy and the cantors, their rights, salaries and stole, as well as the whole school system. The Congress shall nominate two priests, two cantors and five civilians who are to compile the By-laws.

10. We demand, that all church property be recorded in the name of the parish, that neither the bishop, nor the priest be trustee, that only the parishioners, not fewer than five in number, shall hold these offices.

11. We demand, that no parish shall pay a priest who opposes and work against the rights and privileges of the Greek Rite Catholic Church.

12. In the event that the Roman See be not inclined to respect our rights, which were guaranteed to us by the Union of Ungvar in the year 1646, and does not take into consideration the demands of this Congress within 60 days, we all the people, together with our churches and the clergy shall break relations with the Roman See for so long a time as our demands are not acknowledged, that is, we shall become independent from Rome.

(In the Eparchy of Pittsburgh Greek Rite, were 150 priests at the time of celibacy, and only six were celibates).

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RETURN OF FR. STEPHEN VARZALY TO THE CATHOLIC CHURCH.

Prosvita, McKeesport, Pa.

October 19, 1933, p.4.

We found out from the newest Pastoral Letter, that Fr. Stephen Varzaly ,Editor in Chief of the A.R.Viestnik, a few days ago appeared in the bishops residence and there before the bishop seriously announced his sorrow for the sad situation caused in the past few years by him editing the newspaper. He seriously promised , that in the future he will strictly abide by orders. He solemnly declared, that he with all his might will try to do as much as he can, to correct the harm done.

On the foundation of this serious announcement, and in the signing of a declaration of Fr. Stephen Varzaly, Bishop Basil Takacs, by his authority lifted excommunication and other Church censures against him and he was accepted as a member of our Eparchy's priests.

The above news gives us great satisfaction, because from the part of the repentant, it shows the move of the Prodigal Son, and from Bishop Basil Takacs, who with the clergy, ignored his unmerciful attacks, it shows a mark of an overwhelming Christian Fathers mercy.

We firmly believe and hope that our beloved brother in Christ Fr. Stephen Varzaly did not only promise, but will carry into action with all his energy his promise.

Fr. Valentine Balogh  
Prosvita Editor

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LETTER OF BISHOP BASIL TAKACS TO MICHAEL YUHASZ, SR.  
 PRESIDENT OF THE SOJEDINENIJE. THE A.R.V. ATTACKS  
 THE POPE AND THE EASTERN CHURCHES CONGREGATION

Pastoral Letter April, 17, 1934

Mr. Michael Yuhasz, Sr.  
 President of the Sojedinenije  
 and the Board of Trustees.

.....

The general opinion of the Higher Circles and me, after following attentively the activities of the A.R.Viestnik, the organ of the Sojedinenije for the past six months, is that with sorrow, we ascertain, that of the A.R.Viestnik does not defend the character of the Greek Catholic Sojedinenije, but decidedly opposes it, because the articles oppose the Holy Father and the Holy Congregation of the Eastern Rites - Church authority, impetuously rushing to a full destruction of the Church discipline, even thou secretly, indirectly, is twisting and falsely presenting matters which oppose the Churches standing.

The Greek Rite Catholic Church in the United States of America, in the past saw hard times; a great struggle was led on the Ecclesiastical National terrain, considering the deeds of moral view, it never sank so deeply. As the A.R.Viestnik is going, we see not a struggle for a principle, but for a church bolshevism, where forbidden methods are fighting, not for the truth, not for the laws, but to mislead our people who deserve a better fate.

No matter who or what kind of person and reads the A.R.Viestnik, claiming to be a Greek Rite Catholic, he can say with a clear conscience, that it is not a Greek Rite Catholic newspaper. It is not written in such a spirit, as the organization requests, but represents a schismatic spirit or the independent directive, to shake up and destroy religion, the Christian conviction of our Rusin people and preparing them for a full religious Bolshevism.

This cannot continue. Many members of the Sojedinenije who are faithful to their religion and rite, are known as practical Greek Rite Catholics and wish to be them in the future, they are protesting against all of this.

The A.R. Viestnik Editors and Spiritual advisors of the Sojedinenije are intending to lead the Sojedinenije into Schism of Independency. That is evident, at present in that they are permitting and publishing sermons of schismatic priests on the pages of the A.R. Viestnik. What a result of such a move will be, what it will mean for the Podkarpatski Rusin people, anybody can see the death of it in the free land of the United States of America.

Let the President and the Board of Trustees well consider the matter. Where have the members of the Sojedinenije been led morally, when in the A.R.Viestnik irresponsible elements are teaching our poor Rusin people according the Bolshevik prescriptions trampling with their feet over all our Church laws and the highest authority.

I think, that now even the President not the Board of Trustees can endure or tolerate it any longer. Therefore I as a bishop, am asking you put an end to this unpleasant situation, because if you will allow this further on and with one operation will not correct it, you are placing yourselves and all of us as Greek Catholic Organization to a great contempt, before the faithful public. Save all

that can be saved, because if matters will continue, we will not - only stand in front of Schism, for which we will be responsible - to God and people.

This is my Episcopal obligation to inform you in the name of the salvation of our faithful people. Please stop and save our religion and people.

With my Episcopal blessing I remain

Basil Takacs, Bishop.

THE UNION DOCUMENT OF UNGVAR 1646 - 1655

Prosvita. May 24, 1934. pp.4-5.

1. The Rusins of Podkarpathia and Eastern Slovensko before the 17th century, belonged to the Greek non-united religion. In this century however, they gradually commenced to unite with the Holy See (A.D. 1646, 1652, 1664, etc.) Hodinka Antal "History of the Greek Rite Catholic Bishopric of Munkacs" pp. 295-319; 543-565. Hodinka Antal : "Codex of Documents" Nos 112-159).

2. According to acceptable data, the first Union with the Church of Rome occured on April 24, 1646, when 63 non-united priests from the provences of the present Eastern Slovensko and Western Pod-Carpathia appeared at Ungvar, and in the chapel of the Fort placed solemn vows of obedience into the hands of Jakusics the Roman Catholic Bishop of Eger. At that time they placed nothing in writing of this. The fact of the Union happened orally. (Hodinka Antal "Codex of Documents" No. 117,122,125. Hodinka Antal : "History of the Bishopric of Munkacs " p.297).

3. In 1648 the clergy following their ancient custom, after the death of Basil Tarasovics, elected Peter Parthenus, a religious of the Order of St. Basil the Great, who in September of that year, with a number of his priests, appeared at Trnava (now Western Slovensko), where the Hungarian Roman Catholic clergy were holding a national Synod. At this Synod Bishop elect Parthenius, announced that he and all the priests who elected him likewise, the faithful under their care, had decided to unite with Rome and requested the National Synod to:

- a) accept them as uniates.
- b) acknowledge Peter Parthenus as their bishop, and
- c) recommend them to the good will of the King.

Of this announcement, promise and request, there directly remained no written document, but from a later document of January 4, 1660, we know that the Synod received the announcement of the Union with joy, and gladly received the Uniates and entrusted George P. Lippay, Princ Primate of Hungary, with this task of procuring confirmation of Peter Parthenius both at the Holy See, and the King. (Hodinka Antal: Codex of Documents: Nos. 117-141. Hodinka Antal: "History of the Greek Rite Catholic Bishopric of Munkacs", pp. 308-309-336-337).

4. Primate George Lippay was well aware that the Union should be reported to Rome and likewise, the plea of the Priests that Peter Parthenius be confirmed by the Pope, should be fulfilled. This fact, however, expressly contained this, that Rome sanction the right of the Ruthenian priests to elect their bishop and hereby, implicitly, acknowledge the bishopric of Munkacs. Primate George Lippay, likewise, knew that this latter question is the



most delicate, for if this were accomplished the rest naturally follow. He therefore, commenced his action here. Quite late it is true, for he wrote to the Pope, but on July 23, 1651. In this communication he does not even mention the name Parthenius, but referred that in the territories of the Roman Catholic Diocese of Esztergom and Eger schismatic Ruthenians live in large numbers, of whom, many, both priests and faithful, have already promised obedience - to the Roman Catholic Church, further 400 more priests desiring - a Union also petitioned him, but announced this would be possible only if the Holy Father were to establish a Greek Rite Catholic Bishopric for them. He, therefore, asked the Holy Father to do this. To this communication there came no answer from Rome. Primate G. Lippay then of his own accord, appointed in September 5, Peter Parthenius Visitor of the Ruthenians (Rusins) of Hungary and on September 10th, once more wrote to the Pope announcing that he had already written to the Holy Father regarding the Union of Schismatic Ruthenians (Rusins) and requested a separate bishop for them. In the meanwhile the priests united, or already on the way to Union, without his knowledge, will and consent, elected Parthenius, a Basilian monk, and with the greatest haste, had him consecrated by a Schismatic bishop, with the assistance of two other Schismatic Bishops. Therefore, according to the method demanded by the Greek Rite Church, to the title of the bishopric of Munkacs. This action - naturally, was a faulty one, that would only be reminded by the Pope. FOR THIS REASON, HE ASKED THE POPE TO ABSOLVE PETER PARTHENIUS AND ACKNOWLEDGE HIM AS THE BISHOP OF MUNKACS. This is the condition of the return of the priests, otherwise the whole Union would fail. At the end of his letter Primate George Lippay states that the consecrating bishop explained incorrectly that he George Lippay, by appointing Peter Parthenius Visitor, sanctioned his episcopal election. Although they discussed the first and second communication. NO ANSWER WAS RECEIVED FROM Rome regarding them. (Hodinka Antal: Codex of Documents, Nos 116, 118, 119, 120, 121, 123 Hodinka Antal: History of the Greek Rite Catholic Bishopric of Munkacs. pp338-34-.

5. In the meanwhile, Peter Parthenius, Bishop-elect, in the beginning of year 1652, called the clergy to a meeting, at which a petition to Pope Innocent X. dated January 15, was written, This writing is the famous Union document! Its original text was in Rusin (Ruthenian), but that has been lost and may be found only in the Latin text which was sent to the Chapter of Pozsony February 15, 1665. This document is compiled in a peculiar way. Six Archdeacons describing therein the first meeting of the 63 priests in 1664 signed it. But in the front they placed the names of all who afterward signed the Union. This catalogue, however, also was lost. Within all probability, the Union of the second part of the clergy occurred then in 1652 and this in such a way that these priests (who perhaps numbered 400) simply attached their signatures to the document formed at the meeting of 1646 and thus they acquiesced to the Profession of Faith made in 1646 and the three conditions appearing therein. It is significant that in this document the clergy and their letter with the request that Peter Parthenius be confirmed as a bishop.. In the writing of this document, therefore, the chief aim was not to report the Union to Rome. (George Lippay had already done that.) But, Peter Parthenius, elected Bi-

shop, gathered the clergy to a meeting in 1652 and had the petition dated January 15, written, that Rome acknowledge the Bishopric of Munkacs as a regular canonical bishopric and Peter Parthenius as a regular diocesan bishop. This Union Document is but one exhibit in the process of this question. (Hodinka Antal: Codex of Documents Nos 119-122. Hodinka Antal: History of the Greek Rite Catholic Bishopric of Munkacs. pp. 340-341).

6. Primate George Lippay did not send this document, dated January 15, 1652, to Rome ( according to the testimony of the files of the Sacred Congregation for the propagation of the Faith; this happened only in December 17, 1711, but on July 19, 1652, he sent a new communication to Rome, not directly to the Pope, but to the Sacred Congregation for the Propagation of the Faith, knowing that His Holiness transferred this matter there, and asked for the confirmation of the elected, but irregularly consecrated bishop Peter Parthenius. The Sacred Congregation requested full information information regarding the matter. Primate George Lippay sent his information to the Sacred Congregation for the Propagation of the Faith on July 2, 1654, whereas on November 16 of that year the matter was transferred to the Sacred Congregation of the Holy Office as the competent Forum for absolution from irregularities. Upon recommendation of the Sacred Congregation, the Pope on May 13, 1655, gave Primate George Lippay of Esztergom permission to confirm Peter Parthenius in spite of the fact that he was irregularly consecrated. The Papal "BREVE" regarding this was issued June 8, 1655 where permission was granted Peter Parthenius to freely exercise the rights of bishop, both of order and jurisdiction, over the Ruthenians Rusins of entire Hungary. Upon receipt of this, Primate George Lippay, in a solemn announcement to the United clergy issued July 12, 1655 absolved Bishop Peter Parthenius, proclaimed him to be a true lawful bishop confirmed by the Pope and finally gave him jurisdiction over all the Ruthenians Rusins in Hungary. ( Hodinka Antal: Codex of Documents Nos. 124, 126, 127, 130, 131, 134. Hodinka Antal: History of the Greek Rite Catholic Bishopric of Munkacs. pp. 341, 350).

7. From the above it is evident .... that ... Primate George Lippay had accomplished one request of the United Ruthenian Rusin priests tendered at the national Synod of Trnava (Nagy Szombat), for they had a bishop confirmed by the Pope. The confirmation of Peter Parthenius however, did not mean the ratification of the right of the clergy to elect their bishop, nor the acknowledgement of the Bishopric of Munkacs as such. The Ruthenian clergy was informed of this only in 1715 and this is the cause of their second petition . (Hodinka Antal: History of the Greek Rite Catholic Bishopric of Munkacs. p. 350. (The first bishop of Baltimore was elected by the clergy and approved by the Pope. Bishop John Carroll, consecrated August 15, 1790. Vidi: "The Catholic Encyclopedia" 1908, Vol. III, p. 383 ).

8. Primate George Lippay, likewise, fulfilled another desire of the Ruthenian Rusin clergy expressed at Trnava (Nagy Szombat), namely that of recommending Peter Parthenius to the King. This was eventually accomplished. That petition of the Ruthenian Rusin clergy was granted when King Leopold I. In his Royal diplomas, promulgated on October 23, and November 10, 1659, appointed Peter Parthenius as Bishop, and simultaneously, emphatically announced that this appointment falls within the ambitus of his rights considering his regal

power of patronage, that was also exercised by his predecessors . This says King Leopold I. was done since the time of St. Stephen , whose right of patronage and providing bishops for Catholic Sees exclusively, doubtlessly to the King and Crown of Hungary. After - the promulgation of these royal diplomas, Primate George Lipka also issued a solemn public decree on January 4, 1660, in which he proclaims Peter Parthenius as a lawful bishop of Munkacs appointed by the King. (Hodinka Antal: Codex of Documents .Nos 138 -147. Hodinka Antal: History of the Greek Rite Catholic Bishopric of Munkacs , pp. 350-360.)/

PROSVITA- ENLIGHTENMENT , May 31,1934. p.4. (1655 - 1918 ).

9. The Ruthenian Rusin clergy and laity united with Rome from 1655, did not disturb the so-called "UNION DOCUMENT"; they did not do this chiefly, because the secular benefits asked by them namely: privileges, liberties, immunities and exemptions, assured by the Primate on May 14, 1648 were granted not only by some Lords but the United Greek Rite Catholic clergy on August 16, 1692 received from King Leopold I. himself a letter of privilege which justly may be called the "MAGNA CHARTA" of the Ruthenian Rusin united Greek Rite Catholic Clergy. ( Hodinka Antal: Codex of Documents .Nos. 113, 129, 220, 268, 456. Hodinka Antal: History of the Greek Rite Catholic Bishopric of Munkacs . pp. 326, 327).

10. The question of the Union document appeared only in 1712. Then Charles III. became King and he, following the footsteps of his predecessor, desired to appoint as Apostolic Vicar Michael Hodermarsky, who was elected by the clergy, but whom the Holy Roman - See was under no consideration willing to accept. Charles III. to prove his truth on May 6, 1712. Writes to the Pope saying that the Ruthenian Rusin clergy, most recently found documents relative to the nomination of Peter Parthenius. This can be gathered from these documents (notes Charles III), that the Ruthenian Rusin clergy at the time of the Union, reserved for itself the free right to elect their bishop, and again, that in 1652 Pope Innocent X. confirmed Peter Partenius who was elected by the clergy and he (Parthenius), it can be proved, used the title of the bishop of Munkacs and acted as such. (Hodinka Antal: Codex of Documents . No 453.; Hodinka Antal History of the Greek Rite Catholic Bishopric of Munkacs .p.481

11. The clergy started action simultaneously with the King - and in the month of December 1712 gathered at a synod in Munkacs , from where they sent petitions, one to the Pope, and two to the - Prince Primate, in which they announced that they understand with surprise the fact that the Bishopric of Munkacs is not canonized , and for this reason Michael Hodermarsky, elected by them cannot be named bishop. They note, that their schismatic bishops were for a century and half consecrated to this title, and besides, their predecessors in 1652, reserved for themselves the right to have bishops elected by them and confirmed by the Holy Apostolic See this reason, they asked the Pope to recognize their bishopric and confirm Michael Hodermarsky. They asked the Primate and the Sacred Congregation for the Propagation of the Faith to intercede for them before the Pope.. The Prince Primate, on February 15, 1713 informed - the clergy that he sent the petition with his recommendation to Rome, and asked them to await decision. To this petition no direct -

answer came from Rome, but it was several times announced that - Michael Hodermarsky, elected by the clergy, shall never be confirmed by Rome. (Hodinka Antal .Codex of Documents Nos. 460,462,463,465, 467,469,470,473,475. Hodinka Antal: History of the Greek Rite Catholic Bishopric of Munkacs . pp.482,492.).

12. One of the most important occasion in the history of the Ruthenian Rusin Greek Rite Catholic clergy, was the Synod of priests held on March 7, 1715 in the Basilian Monastery of Munkacs . All the priests of the bishopric came to this conference, just as they had done on January 15, 1652. At this conference they formed three petitions, of which the first was sent to the Holy Father the second to the Congregation for the Propagation of the Faith and the third to the Prince Primate. In these petitions the clergy openly referred to the conditions appearing in the Union Document of 1652. In the notable third article of their petitions the one sent to the Pope and the Congregation for the Propagation of the Faith, they expressed themselves as follows: "Since Prince Teodor Koriatovics about 300 years ago endowed, and the Hungarian - Kings ,ratified, the Bishopric of Munkacs, what His Majesty throughout the lengthy controversy between himself and the Holy See amply proved by sufficient documents and we also are ready to prove, we strenuously cling to the election and the appointment of the one elected by His Majesty, and with the consent of all, consent of all, announce that neither in the present, nor future, shall we together with our successors accept and allow an Apostolic Vicar to be sent to us, being satisfied, in the future, with - the bishop elected, or to be elected, by us, from whom we solely demand that he hurry not to receive consecration as soon as possible. (Hodinka Antal: History of the Greek Rite Catholic Bishopric of Munkacs pp. 504-508).

13. The Prince Primate upon this, on March 27, 1715 sent a letter to the clergy, in which he asks, that a few of them, who are familiar with the articles of the Synod, come to him to Pozsony before Easter and bring with them the documents.:

1. regarding the "UNION".
2. the establishment of the bishopric of Munkacs and.....
3. their other privileges, so that they may inform him and he Rome.

Irreparable fault then happened. The clergy ignored the call. If ever, now was the first and last opportunity to assure their rights of electing their own bishop. Not one priest appeared at the Prince Primate palace and the petition adopted by the Synod was transmitted to Rome as received. (Hodinka Antal: Codex of documents . p. XIV. Hodinka Antal: History of the Munkacs Greek Rite Catholic Bishopric of Munkacs . pp.503-508).

14. The Sacred Congregation for the Faith discussed the petition of the clergy on May 7, 1715. The referent was Cardinal Albani. The procedure was as follows: "The King of Hungary clings to the appointment of the bishop, the clergy to election; but these two desires presume the existence of the bishopric. How does the question stand ? Michael Hodermarsky, bishop-elect ,on December - 17, 1711, sent a letter about the Union dated 1652. In this it is stated that the clergy elected Peter Partenius bishop and asked the Holy See to confirm him. The Sacred Congregation, since the clergy immediately had him consecrated, answered at that time". If

If the Pope deem it fit, he may later confirm him". The Sacred - Congregation hearing and understanding this, at one of its former sessions, decided: this confirmation does not reveal the fact that the church in Munkacs has become a legally mentioned church is endowed with income and other means of sustenance that are necessary for the establishment of a cathedral church. There is therefore, no place for the appointment for the King, let the Pope send an Apostolic Vicar. This Congregation, however, announced - that a search be made in the files of the Sacred Congregation of the Holy Office whether there is any document there regarding - this from years 1651-1654. Among the documents they found but one, of May 13, 1655, by virtue of which Peter Parthenius was absolved from censure incurred by being irregularly consecrated. In addition the Primate sent two letters, but they only prove that Peter Parthenius was absolved, confirmed not as bishop of Munkacs, but as bishop residing in Munkacs, (as bishop) of the Greek Rite Catholic Ruthenian Rusin inhabitants of Munkacs and other places in - Hungary. Such a bishopric did not exist and was never established as can be proved by the memorandum of the Primate of 1655. Upon the basis of these documents the referent expressly declared that this bishopric exists only "in the air", it is only having the name which was given by the schismatics a fact acknowledged in 1708 by the priests themselves, and as the Primate then wrote, stating that the bishop did not have the title of Episcopal See of Munkacs, but was only styled as such. As result the royal appointment may be proved, nor the right of the priests to select, admitted. (Hodinka Antal: History of the Greek Rite Catholic Bishopric of Munkacs . pp. 510-512.).

15. After this explanation the Sacred Congregation announced that both the Prefect of the Propaganda, and the Secretary of State, write to the Nuncio of Vienna:

a) to seek a person suitable for the Apostolic Vicariate;  
b) inform His Majesty that this person may not be Michael Hodermarsky, who was elected by the clergy.

c) ask the support of the Primate of his own accord, on June 6, 1715, turned to the King with a petition that he recommended to the Pope the appointment of Bizanczy as Apostolic Vicar Michael Hodermarsky, seeing this the loss of his cause, on November 14, - 1715 through the mediumship of the Primate, resigned from the Bishopric and withdrew to the monastery. The King accepted his resignation and immediately submitted the name of Bizanczy, whom the Primate recommended to the Pope for appointment on June 6. (Hodinka Antal: History of the Greek Rite Catholic Bishopric of Munkacs pp. 512-513-

16. Thus did Hodermarsky Michael fail and with him, the King lost the right of appointing, and the clergy the right of electing. It is true that on August 10, the clergy held a meeting of protest at Munkacs and Homonna, the minutes of which were sent to the Bishop of Eger, into whose hands Bizanczy had placed the vows of obedience and promised to force the clergy to obedience - also But the affair had already had gone so far as to make it impossible to heed the protest of the clergy. The primate on August 26, 1715, ordered the bishop of Eger to seriously reprimand the clergy, which does not want a Vicar, or bishop, except one whom they elected: "Being that the election does not depend upon their

will" (Hodinka Antal : The History of the Greek Rite Catholic - Bishopric of Munkacs . pp. 513-514).

17. The Sacred Congregation for the Propagation of Faith on January 14, 1716, once more discussed the question of appointment and once more announced, that the bishopric of Munkacs does not exist, and therefore there can be no right of appointment reserved for the King. (Hodinka Antal: History of the Greek Rite - Catholic Bishopric of Munkacs . p. 514).

18. The question was finally disposed of at the canonization of the Bishopric of Munkacs in 1771, when the Holy See decreed - that in the future, appointment of the bishop of Munkacs, shall occur according to the custom in vogue with other bishoprics of the country, namely: appointment by the King and the confirmation by the Pope. (Hodinka Antal: History of the Greek Rite Catholic Bishopric of Munkacs. pp.622-625).

19. The situation prevailed upon the cessation of the Apostolic Kingship in Hungary, A.D. 1918, and when the new State of Czechoslovakia was formed, the right to appoint bishops of Munkacs reverted back to the Holy See. (Nomination of Peter Gebe and Alexander Stojka).

20. Concerning the real value of the Union document, Hodinka Antal a great historian has this to say: "It is impossible to refer to the Union of 1652, since Rome never saw them, nor confirmed them. And a one sided agreement does not bind the other side. (Hodinka Antal: History of the Greek Rite Catholic Bishopric of Munkacs . pp.508-509).

OUR CLERGY'S LETTER TO THE HOLY FATHER OF ROME. JANUARY 15  
1652.

Prosvita. June 7, 1934. p.4.

By the grace of Christ elected Most Holy Father and Universal Patriarch. We the priests the innate sons of the Holy Greek Rite and the inhabitants of the Apostolic Kingdom and who are registered through the counties in the list of our names, known that the royal sacrament should be hidden, but the work of God should be revealed and be manifested more clearly than the sun to all people, as such one, through the inexpressible goodness and mercy of our God towards the rational creature used to be declared. Therefore, fixed unto this principle and angelical rule we let know before the whole world, to Your Holiness and we announce and we extol with praises rising to heaven, namely, that by the grace of God and our Saviour, which was liberally defused into us by the operation of which the most lovable glad tidings of the salvation of the souls, and by the abdication of the Greek Rite insane .... Schism, we have taken back, and we have rebreathed to the immaculate Virgin, to the Spouse of the Only Begotten Son of God, that is to say to the Holy Roman Church, which without any guiltiness of her, up to this day had been hated by us. This very reduction of ours had been done in the year of salvation 1649, on the 24th day of April during the reign of Ferdinand III., the Sacred Roman Emperor in the Latin Church of the Fort of Ungvar, on the grounds of the Right Honorable Count George de Homonna, which was there. The Right Rev. Bishop of Munkacs, Tarasovics, who has already departed from among the living, who by having followed

the tenets of the Schismatics and Heretics, broke the fetters of the Holy Union, he publicly renounced the announcement of the Catholic Church. Perceiving this the venerable Father in Christ the Lord George Jakuszics, Bishop of Eger, who is already resting in Christ with him the Rev. Basilian Fathers invited for this purpose, the Father Peter Parthenius, who today is our Bishop and the Rev. Gabriel Cassovicius, he invited us most kindly through his letters to Ungvar, and delivering us an opportune sermon about the Holy Union through the aforesaid Fathers, who he had in mind, by the Holy Spirit disposing us so, he effected it most rashly, and he set up the feast of St. George the Martyr for the profession of the Faith. On that day, we, 63 priests, assembled having followed the aforesaid Bishop of Eger into the above mentioned church. Having celebrated the mystery of the Sacrifice without the shedding of blood in our Ruthenian language, and some of the priests having confessed their sins sacramentally, we pronounce the Profession of the Faith publicly with audible voice the prescribed for. That is to say "we believe all and everything that our Holy Roman Mother Church orders to believe, we profess our Holiest Father Lord Innocent X., to be the Universal Pastor of the Church of Christ and of us, we profess, that we wish and want to depend upon Him with our successors, but, with these added conditions:

1. that we be allowed to keep the Greek Rite.
2. to have the bishop chosen by us and confirmed by the Apostolic See.
3. to use freely ecclesiastical immunities, to which the Bishop easily consented. The same thing had been approved in the year of 1648 by Benedict Kisdi, Bishop of Eger, with his Vicar General while the Rev. Father in Christ Thomas Jászberényi, S.J. religious was assisting. This affair of ours in the highest degree strengthened by the paternal solicitude of the Right Rev. Prince - of Hungary George Lippay Archbishop of Esztergom, who had been visited twice by the delegation consisting of the aforesaid Basilian Fathers; also the Right Rev Bishop of Vacz, Lord Matthew Tarnoczy, to whom we are bound in perpetuity.

By letting know Your Holiness all these matters, we humbly and unanimously ask the paternal benediction, the promotion of our affairs and confirmation of the Rev. Father Peter Parthenius, the Bishop-elect by us.

Ungvar, year 1652, 15th day of January, the obedient servants  
the Greek Rite priest

Alexius Ladomirsky,	Arch-Deacon of Makovica
Stephen Andreas,	Arch-Deacon of Spis
Gregory Hostovicki,	Arch-Deacon of Homonna
Stephen	Arch-Deacon of Strena
Daniel Ivanovics,	Arch-Deacon of Uz.
Alexius Filipovics	Arch-Deacon of Sztropko

( HODINKA ANTAL, "Codex of Documents" No. 122, pp. 163-166; NILLES "Symbolae" p. 141. ; Bazilovits J. : "Notitia Fund. Koriato-vics". 824-827. ).



B R E V E   O F   P O P E   A L E X A N D E R   V I I .  
June 8, 1655

To the Ven. Brother Archbishop of Strigonia (Esztergom) from Alexander. VII. PP. Brother, Health and Apostolic blessing:

When you petitioned our predecessor Innocent X. of blessed memory and after his death, humbly petitioned us, who have been raised to the summit of the Supreme Apostolate, that we, in order that he may exercise the pontificals and other offices of this order, deign to confirm and benignly dispense, irregardless of his consecration by three Schismatic Bishops, Peter Parthenius, a Ruthenian Catholic priest of the Order of St. Basil, elected Bishop of the Ruthenian inhabiting Munkacs and other places; the matter having been maturely discussed at the session held in our presence of the Supreme and Universal inquisition, and suffraged by the votes and council of our Venerable Brothers the Cardinals, general inquisitors in defense of Christian Republics, placed against heretical gravity, we, to your fraternal grace upon confiding in your rectitude and prudence in the Lord, and in order that the above mentioned Peter Parthenius may labor in behalf of the salvation of the souls of those concredited to him, and that he may, with greater zeal and solicitude, apply himself to the conversion of heretics, and schismatics and after placing upon him, according to your judgement, some salutary penance, grant you the faculty to absolve Peter Parthenius, providing he humbly asks you, from whatever censures suspensions he has incurred and from every irregularity that he might have contracted in the aforesaid circumstances and in order that he may enjoy and diligently exercise over the Ruthenians of the Greek Rite of Munkacs and of the other regions of the Kingdom of Hungary, designable by you the Pontifical offices of episcopal order and jurisdiction, we, notwithstanding the apostolic and other general or special constitutions and ordinances, issued by universal provincial or synodal councils, and the rest in whatsoever manner contrary, hereby, by virtue of our Apostolic Authority and the tenor of these presents, grant and impart the necessary and opportune faculty of benignly dispensing him from the aforementioned.

Given at Rome, at St. Mary's the Major, under the pontifical ring on June 8, 1655, in the first year of our pontificate.

( HODINKA ANTAL" Codex of Documents" No 131, pp. 177-178; Bazilovits Joannicus: "Notitia Fund. Koriatovics" Vol. II. pp.69-70).

I U S   P A T R O N A T U S   H O M E   R U L E  
THE RIGHT OF PATRONAGE OF THE ROMAN CATHOLIC CHURCH  
IN THE UNITED STATES

Prosvita , July 5, 1934. pp.4-5.

Before the new Code of the Canon Law became binding, the Decrees of the Plenary Council of Baltimore were in force in the United States. To prove this we cite the following decrees:

"Finally, in order that the decrees of this Plenary Council be better understood by all our priests and more efficaciously brought into practice, we order that when after their approval by the Holy See they shall be published, they be used as a norm rule in our schools of Canon Law and Theology, which the Professors in teaching shall explain and follow and all the students diligently



and accurately learn". (ACTS AND DECREES OF THE PLENARY COUNCIL OF BALTIMORE II. A.D. 1866, No 534. p. 271.).

" Everything decreed by the Second Plenary Council of Baltimore clearly shows that wisdom and prudence the Fathers of the Council used in bringing the laws which the spirit of those times demanded. We should not omit the Fathers, by approval of the Holy See ( Titulus XIV. De efficaciori Decretorum Baltimorensis Executione Promovenda) ordered this as a norm (rule), which the Doctors in the school of Canon Law and Theology shall follow and explain, and which their students shall accurately and diligently learn. We announce, therefore, and decree that all institutions and decrees of the Second Plenary Council of Baltimore shall remain in force and the clergy of all ranks and laymen are bound to render them honor and obedience excepting only those that perhaps may be changed by this Third Plenary Council of Baltimore.

( ACTS AND DECREES OF THE THIRD PLENARY COUNCIL OF BALTIMORE, A.D. 1884, p. 3.).

Regarding the right of Patronage the participators of the Councils clearly brought the following decrees:

" The Ius Patronatus and the right of appointing and dismissing pastors, claimed by some bodies of trustees, is repugnant to the doctrines and discipline of the Church, and that no right of patronage, known to the sacred Canons, is vested in any board of trustees, or other persons, or congregation of the laity, or any other individuals in the province; that no collections of money for church purposes has given any right of patronage recognized by Canon Law." (ACTS AND DECREES OF THE FIRST PROVINCIAL COUNCIL OF BALTIMORE, A.D. 1829, No. 6.).

" Since during different times weighty disorders arose in these States for the reason that laics, especially trustees falsely usurped the right of Patronage and (what is most amazing), the right of appointment to parishes and missions, what more, that they desired to elect their pastors, or missionaries, even against the will of the bishop, and to hamper these in their duties, likewise against the bishop; or those approved by the bishop they rejected, or forced to depart, or impeded them in the performance of their duties by refusing them the necessities of life, or by other means; it is known that the times for sinister reasons even some priests favored such attempts; we, standing up on the basis of the answers of Pius VII, of holy memory, and of Leo XIII, and the Sacred Congregation by this our decree announce that the right usurped by laymen, whereby they appoint or dismiss their pastors, is thoroughly repugnant to the teaching and discipline of the Church; and we further announce that in this province no right of Patronage (jus patronatus) whatever acknowledged by the Sacred Canons is due to any person, congregation of laics, trustees, or any person whatever. We also declare that stipends, or any subsidies, whatever, which the faithful give for places they occupy in church, or for the priests give the churches or missions, or to the fund of the church building, or that a church be built (which aid is mostly given by collection of money and without stipulation of the gift to the church) does not constitute the right of patronage (Jus patronatus) acknowledged by the Sacred Canons. (ACTS AND DECREES OF THE SECOND PLENARY COUNCIL OF BALTIMORE No. 184, pp. 111, 112).

Canon 1450 of the Codex Juris Canonici, in force since 1918 , clearly state that: in the future no right of patronage may be validly created by any title.

It is apparent from the above that the so called jus patronatus was never binding in the United States.

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IN FACT THERE IS NO TEXT OF THE 1646 UNION

Prosvita. June 28, 1934, p.4.

To the question of the A.R. Viestnik, I reply: "laid aside, - not known, lost". What was the reason that it happened as said ?

The question of the A.R. Viestnik states: I repeat: Most probably the officer of the Latin Rite clergy stole it.

Among others I read with interest and verbally in the A.R.V.as follows:

1. "Not finding the document up to the present day is not a proof, that it was not composed; all the more, because it mentions about the conditions. Most probably this document was laid aside by an interested group, because the document contained great rights for the Greek Rite CLERGY. So it happened that it has not to be found to the present day. (Vidi. A.R.Viestnik No 22.,p.5. 1934.).

2. The minutes of this meeting were written. This is the opinion of known historians, even though these minutes also are not known nor uncovered to the present day. (Vidi: A.R.Viestnik No 23 art. 4.).

3. Where could the Ungvar Union document be ? ... Lucskay expresses such an opinion, that most probably the first document concerning the Union was given to the Drugeth family, or to the - Csaky family, or to the Wandernot family. It is suprising what we cannot understand that HODINKA ANTAL, did not look for these documents in Nagy Szombat (Trnava) and Esztergom, not in the archives of mentioned families. (Vidi: A.R.Viestnik No 23. part 4.).

4. " About the Union of 1646, there was a written document , but this document got lost, not found to the present day. It is possible that the original document was destroyed, because Bishop Jakuszics and George Lippay thought that they promised too much to the Rusin clergy, they were too generous when they guarenteed all that the Rusin clergy requested in the conditions of the Union. (Vidi: A.R.Viestnik No. 23, p.4.).

5. It is possible, that the Primate George Lippay did not care to present the conditions to Rome, and if there is no document in Rome of the 1646 Union. we can ascribe to the Eger Bishop and Primate George Lippay, ..... that they themselves restrained the rights and privileges of the Uniates, as much as it could been done. (Vidi: A.R.Viestnik, No 23, p.4.).

As a matter of fact, the A.R.Viestnik and its Editor acknowledges it, that no such document can be found..

UNION OF UNGVAR CONDITIONS IN HUNGARY ( Jus PATRONATUS )  
CONDITIONS ACCEPTED BY GRAF GEORGE DRUGETH

Pozsony-Bratislava March 31, 1655  
Prosvita, McKeesport, Pa.  
July 12, 1934. p. 4.).

.....

It is generally known that until 1848 in Hungary "FEUDAL SYSTEM" existed, i.e. that not all the citizens had the same rights, because there were Masters (Panove), Gentlemen (Slachty), Noblemen (Nemesi) and the subjects the servants (Sluhi), Colonist soldiers (Kmeti and the Vassals (Jobbadd'i), Feudalist peasants.

So were our Rusins divided in the so called KRAJINACH (Counties) which were as follows: 1. Makovica Krajina, 2. Sztropko Krajina, 3. Humenne Krajina, 4. Ungvár Krajina, 5. Munkacs Krajina and Huszt Bocsko Krajina.

Each Krajina had its Master to whom our Rusins were subjected, i.e. our ancestors, the schismatic clergy were also subjected to them. They were the Colonist soldiers (Kmeti), who were obligated to give their Masters a) money .b) wax or candles. c) Fox - hide swine, sheep, bees. e) working days to collect hay, deliver grain from the field, etc. etc.

From these obligations were exempt the IMMUNES, i.e. Roman Catholic clergy, beside this they also had a special Church Freedom (libertates), privileges (privilegii). Uvolnentes (exemptiones e. g. a) Who ever struck a priest he was expelled from the Holy Mother Church. b). A layman could not judge a priest only with the permission of the Bishop. c) If the priest had financial trouble his whole property could not be liquidated. So much of his property had to be left for him to live honestly and exist. d) A priest was not permitted to be a guardian, or public officer. e) The church was exempt of tax and permitted to build churches anywhere, and have as many church bells they wanted. etc.

When the Union was made with the Holy Roman See in 1646 in Ungvar ( at that time only four KRAJINI accepted the Union). The clergy selected a bishop (not the laymen) Parthenius Peter, who accompanied with his clergy appeared in Nagy Szombat (Trnava) where the Roman Catholic clergy of Hungary had their National Synod. There they announced to the Synod the Union of the Rusins. the result was that among others this document was found, which was dated May 14, 1648 by Prince Primate George Lippay of Hungary, in which document is promised the security of our Rusin clergy, then, already Greek Rite Catholics, had privileges, liberty, immunity and exceptions. (Vidi: HODINKA ANTAL: "Okmanytar" Ungvar 1911 No 113 pp. 154-155).

The promise of the Prince Primate became only an empty promise, but it became a fact, because some of the Masters of Krajina and finally the Kings of Hungary gave the same privileges to the Greek Rite Catholic clergy as the Latin Rite Catholic clergy had in Hungary. So our ancestors clergy became free (Libertini) who lived freely in peace on their parochial land.

If some one wish to make a greater study of this matter, let him read "OKMANYTAR of Hodinka Antal (Latin): 1. No 111, p. 153 2.) No 129, pp 176-177. 3.) No 220, pp 263-266. 4.) No 268, pp. 347-350. 5.) No. 456, pp. 580-583. 6.) No 512, pp.635-638; etc. - or read the History of the Munkacs Eparchy pp. 712-759.

P O Z S O N Y - B R A T I S L A V A 1655  
M A R C H 31.

We George Drugeth from Homonna, eternal graf of Ungvar and

of the same County, Consultor of His Majesty Emperor and King, His Camerar ,etc.

We recommend reminding all who are interested, that we, to whom the Greek Rite Catholic Rusins with Bishop Parthenius Peter, Bishop of Munkacs and with the rest of the Rusin clergy united with the Holy See of Rome, for this reason as for the love of God and the Catholic Church, which led us, and by the fatherly intervening of George Lippay Archbishop of Esztergom etc... We agree on the below given conditions.

1.) that the validly ordained Rusin presbyters, united with the Catholic Church, we will hold, acknowledge them as true, valid priests and that our officers will hold and acknowledge them as such.

2) That with the mentioned Rusin priests in the future . no one of our officers will dare to strike or arrest them, or trouble them with some other inconveniences, but, if some one of them would of sinned, he will be punished by the Munkacs Bishop according the Holy Canons and Constitution; and if the crime would demand, to be degraded, then he could been presented to the civil authorities; If he sinned against the general law, he is presented to the Bishops Court, which will investigate the crime according the law, in the presence of our officers. The judgement may come to our discretion and the execution will also belong to us.

3) The labor which he has done until now, he will not be forced to do, he who serves the Church and parish; Such Pastors; We will be satisfied if everyone will pay six Florints for the session held where he is dwelling annually, as it was in the past, For the other sessions, if he is not dwelling there, and only others administer it instead of him according the custom, they are the ones to do the labor. Also those priests, who have no parish, are obligated to work as the village people do.

4) We authorize the Bishop of Munkacs, to buy property in Ungvar or a house for a school; for which no labor nor tax will be requested. It will be free of tax.

5) The Munkacs Bishop will be free in his activities, to make visitations of his subjects, throughout our properties.

For the validity and testimony of this document, given in Pozsony- Bratislava March 31, 1655 A.D. (HODINKA ANTAL "OKMANYTAR" No 129, pp 176-177

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THE ELECTION OF A GREEK RITE CATHOLIC BISHOP ACCORDING THE  
CHURCH -SLOVANIC RITE: LEGAL CLAIMS

Sojedenenije Kalendar 1922  
pp. 182-188.

The fate of the Podkarpatski Rusins was always a unfortunate one. Especially during the times of Masters (Panstvo), when the clergy and the people suffered mostly. The Masters held the Rusin clergy and people in slavery.

The Rusin people suffered for a long time, until the spirit of time brought for them freedom from enslavement, but, even now we could not say that they were totally free.

The clergy many a times turned to the Sovereigns of to the Kings with petitions to lighten their burden, complaining about

oppretions, under which they were subjected, the people also took in all kinds of revolts and fights for freedom of religion and nationality.

Finally the clergy as a more educated body of people, to free themselves from all burdens, their only hopeful method was, to unite with the Latin Rite Church in a Union.

Besides this was the persuasion of a soul saving necessity accepting the dogmas of the Catholic Church which affected the clergy and the people, lightening the burden of both. An agreement testifies to this, when the Union of Ungvar was established April 24, 1646, on St. Georges day in the presence of 63 priests who assembled in Ungvar.

The minutes of the Ungvar Union did not see light to the present day about the events of the agreement of the Union and its conditions. We know of a later dated letter of January 15, 1652, addressed to Pope Innocent X. in the matter of approving the election of Bishop Parthenius Peter (Rostosinsky). This is the time of the Union's completion, placed 1649.

( Haec vero millesimo sexcentesimo quadregesimo nono aprililis die vigesima quarta). FRIEDLER: "Bietrage zur Geschrichte der Union - der Ruth. on Nord Ungarn" Seite 507 ).

Many historians did not pay much attention to the last words of the document, the mentioned expression was taken without any remark and marked the complition of the Ungvar Union April 24, 1649. But, as it appears on the document of the completing of the Church Union, Bishop George Jakusics of Eger was present, being, that Bishop George Jakusics died November 21, 1647 and in 1648 Benedict Kisdy was the Bishop of Eger. It is clear, that in the mentioned document a mistake crept in and that the most probably by the Latin language translation, that instead of 1646, 1649 was written. The mistake could of happened, because the original document was written in the Church Slovanic language and the numerals also. As it is known they were wriiten in letters and not numeral figures, i.e-:  $\cancel{X}^{\sim} M S = 1646$  ,  $\cancel{X}^{\sim} M Q = 1649$

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#### REPLY TO MICHAEL YUHASZ, SR. AN OPEN LETTER

Pastoral Letter July 13, 1934  
No 156/ 1934.

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In the A. R. Viestnik No 28, July 12, 1934 an article appeared under the name of Michael Yuhasz, Sr., President of the SOJEDINENIJE Greek Catholic Rusin Brotherhood; "AN OPEN LETTER" petition of the Sojedineniye President, clearly appears to be his intention to find out the standing and opinion of our clergy concerning CELIBACY. He intends to discuss the question with the Sojedineniye Board of Trustees. If the majority of the clergy will request him to stop, then the Sojedineniye will not take part in the so called "STRUGGLE AGAINST CELIBACY".

I, from my part presuppose, that the President had a clear and good intention, concerning his questioning. There is no doubt that this expression of his: "I acknowledge, and all the members of the Board of Trustees also admit that in Church matters and decisions our clergy have priority". He is expressing the Cathol-

ic standpoint. Still exofficio, I am forced to inform you Spiritual Fathers of the following:

#### R E S O L U T I O N S

1. On the foundation of Laws of our Holy Mother Church, laymen, absolutely cannot mix into exclusively "priestly" matters. Such is the question the "CELIBACY OF CLERGY". Not even the President of the Sojedinenije has a right to mix into question of celibacy. He still has less right, to turn to the clergy of my Eparchy without my permission and acknowledgement.

2. It is a false statement, that: the clergy did not express their standpoint as one body, ... ,clearly and formally. On the contrary, it is true that my clergy August 30, 1933, as one body clergy and formally expressed its "declaration" and sent it to the Office of the Sojedinenije. (Vidi: A.R.Viestnik No 38 September 21, 1933. p.3. c. 1.).

3. Canon Law reserves the right only to the Eparchial Ordinary to threaten the clergy with penalty, therefore not only the laity, but even the clerical persons are not provided with such an authority. This was a daring move, when the President of the Sojedinenije threatened our clergy.

4. The statement is erroneous, that: "Who is silent, he agrees". The principle of the Canon Law is: "Qui tacet, dum loqui - verbuisset, consintere videtur". In Church matters my clergy do not have to reply to the President of the Sojedinenije, but to Church authority.

May my clergy orientate itself about the open petition of Michael Yuhasz ,Sr., President of the Sojedinenije. With this I advise you Reverend Fathers, that at present the official standpoint of our clergy in our Eparch-, in matters of celibacy is the same, as it was expressed in the declaration, about which it speaks in No 2 paragraph of my standpoint.

Accept my Episcopal blessing

Your affectionate Father  
In Christ

Basil Takacs, Bishop.

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#### MINUTES OF THE K.O.V.O. AND THE SOJEDINENIJE OFFICIALS

A.R.Viestnik September 5, 1934.

Meeting held at the recommendation and decision of the Board of Trustees August 1-7, 1934 in Scranton, Pa.

The meeting commenced 11.30 A.M.

The members of the Committee present who were selected by the assembly to go to Bishop Basil Takacs, to talk over the situation concerning celibacy: John Popp, President of the Sokols, Michael Yuhasz ,Sr., President of the Sojedinenije, Michael Laputka, President of Controllers, George Komlos, Financial Secretary, John Masich, Financial Secretary of Sokols, Joseph Morris, Treasurer, - George Puhak Legal Advisor, Anna Kalnas, Vice-President of Sojedinenije, Andrew Hleba, Controller, Peter Zeedick, M.D. of the Soje-

dinenije , Fr. Michael Staurovsky, Spiritual Advisor, Fr. D.A.Simko, Spiritual Advisor, all Sojedenenije Officers.

Members of the K.O.V.O.: Dr. George Varga, Vice President of Sojedenenije, Peter Zeedick, M.D., Michael Yuhasz, Sr., Sojedenenije President, Fr. Desiderius Simko, Sokol Spiritual Advisor, Peter Korpos, Michael Laputka, Basil Slivka, Fr. Constantine Auroroff , Stephen Sterenchak, William Gvozdiak, John Popp, Fr. Michael Staurovsky, Peter Maczkoy, Sokol Editor, Albert Qmor, and Fr. Stephen Varzaly.

To the meeting were also invited the original members of the K.O.V.O., who were elected by the Convention in 1932, in Detroit, Michigan. Not present Fr.s Joseph Hanulya, Michael Andrejkovics , Orestes Koman, George Chegin and Gregory Zsatkovics.

The Session was opened with a customary prayer.

Michael Yuhasz, Sr., Chairman, John Masich, Rec. Secretary

Michael Yuhasz, Sr. requests from the present members what and how is the Committee appointed at Scranton, Pa., to speak with Bishop Basil Takacs?

FR. MICHAEL STAUROVSKY: I recommend that the committee ask the Bishop to go to Rome, as he promised at the Clergy Conference concerning celibacy, because the bishop can do the most in this matter.

JOHN POPP: I recommend, that the committee request a written reply from the bishop, to have a document of his promise.

MICHAEL YUHASZ, SR.: The reason for the many misunderstandings is the neglect of some Eparchial Officers. Certain persons, laymen and clergy are considered "non grata persona" in the Chancery office, the reason is, because they humbly and openly tell the truth. These persons even if they would petition with their best intentions, their petition would not be considered at all. On the other hand, there are persons who are in the bishop's grace, whose words, recommendations are not practical nor harmful, they are considered important, directives. Michael Yuhasz, Sr., illustrates his thoughts with an example: Fr. Julius D. Grigassy, when trouble began in Clairton, Pa., he declared, that he does not care even if the whole parish will go to schism. The bishop made many serious promises, which were never kept, because Fr. Theophile Zsatkovics Chancellor influenced the bishop, to go contrary of his promises.

PETER KORPOS: I have the same opinion as Michael Yuhasz, Sr., We have proof that the bishop does not realize the holiness and seriousness of a given word, even if he signs his name, we could not be sure, of the result of the promise. Truly, this happened frequently in course of time. The influence of the officers or consultants had its weight. Example: It happened that the Cantor Teachers were promised officially, later signed in January 1, 1932, that they will receive one third of the stola. This promise is still not brought to life. With such a move the bishop caused a sad impression and bitterness against himself among the Cantors Teachers.

ANNA KALNAS: I request information concerning the situation of those members of the Sojedenenije, who were excluded or excommunicated from the Church by the clergy or on the recommendation of the clergy, who acted enviously towards our Organization, whose bad tactics are the reason of disorder in the parishes.



MICHAEL YUHASZ, SR., I have knocked at the bishops door many a times, asking him, to request more practical activity from his clergy.

MICHAEL LAPUTKA: I am reminding the members of this session, that we are getting away from our goal. Those who organized the K.O.V.O., the committee did not appear, this is a proof that the K.O.V.O. is not able to lead in the given work as it was decided at the Detroit, Michigan Convention. We must continue our struggle, according the directive of the Convention, under the leadership of the Sojedinenije Officials. I also recommend to ask for a written promise from the bishop to the given question. If the bishop refuses to do so, then by all means send a committee to Rome, to present our situation and to receive a reply or a decision from the Apostolic See.

PETER IV. ZEEDICK, M.D.: I do not believe that you will be able to get an audience from the Pope of Rome, without the consent of Bishop Basil Takacs.

MICHAEL LAPUTKA and JOHN POPP: It would be possible to send a committee to Rome only with the consent of Bishop Basil Takacs, but it would be still better if Bishop Basil Takacs would go along with the committee.

FR. DESIDERIUS SIMKOW: The Memorandum of the clergy was given to the Holy Father.

Dr. GEORGE VARGA: I recommend to the committee to ask Bishop Basil Takacs to take off the Church Censure off Fr. Orestes Chornock, Fr. Peter Molchany and ordain the married seminarians who concluded their studies. Also, that the bishop take part in the struggle against the forceful introduction which is foreign to our customs, discipline and celibacy. Let him become a defender of the inviolability of the Eastern Rite. The struggle is to continue, also a committee is to be sent to Rome.

GVOZDIAK : The situation in certain parishes in the Chicago, Ill. territory are in a sad situation, where some of the priests do not care about the customs, laws, and the voice of the people, they provoke the people, and the people are asking the bishop to help them, all is in vain, they do not even get a reply from the bishop. It seems to me that parishes are to buy their way, e.g. Fr. Alexander Papp, Dean, told the South Chicago, Ill. committee if you want help, to get a priest, give over the \$5,000.00 that you have in the church treasury. Another case: He said to the committee, for \$100.00 monthly salary we cannot give you a priest he needs \$100.00 for weekly expenses. In the Chicago, Ill. territory our people are suffering, because they cannot get a priest in some parishes they took in an Orthodox priest, because the Bishop did not want to give them another priest. In Gary and Whiting Indiana, the parish is about to divide on account of selfish politics of the priest.

If the just request of the people in the Chicago, Ill., territory would be fulfilled, the people would have peace, and those who left the church would return. The people were forced by the Church authority to leave the Church.

ALBERT SMOR: I second the statement of Gvozdiak.

Fr. DESIDERIUS SIMKOW: Celibacy cannot be introduced into life without the approval of our clergy. To the present time the clergy expressed themselves against celibacy. It is a fact, that



the Memorandum was presented to the Holy Father in Rome.

GEORGE PUHAK: There are fakers (crazy fanatics) among the present group, who think that with a good understanding the struggle could be finished in 24 hours.

FR. MICHAEL STAUROVSKY: The clergy fulfilled their obligation when it expressed its opinion and sent its petition to the Holy Father. I recommend that the Sojedinjenje make the proper moves through the Apostolic Delegation. It is necessary for us to inform the Delegate about our present unhappy situation.

MICHAEL YUHASZ, SR.: I hereby appoint the following committee: Fr. Michael Staurovsky, Fr. Desiderius Simkow, Dr. George Varga, Dr. Peter Zeedick, Albert Smor, George Puhak, Stephen Sterenchak, Michael Laputka to compile the questions to be asked of Bishop Basil Takacs.

FR. CONSTANTINE AUROROFF: I request an explanation of why Fr. Orestes Chornock was not invited to this meeting?

MICHAEL YUHASZ, SR.: I invited only those members of the K.O. V.O. whose names were in the Minutes of the Detroit, Michigan Convention.

John Masich, Rec. Secretary.

SESSION held at 3.00 P.M.

Recording Secretary Albert Smor..

The appointed committee by the Chairman, to compile the questions to be asked of Bishop Basil Takacs, were chosen at the Scranton, Pa., meeting. They presented and recommended the following:

1. It is necessary to ask a recommendation for the committee from the bishop, about to go to Rome to knock at the door in the interest of reworking celibacy to save the Church from a future harm.

2. It is necessary to ask the bishop, if it is possible, that the bishop also will go to Rome with the committee.

3. It is necessary to find out from the bishop, has he any kind of intention or method, to get out of this situation and to cooperate with us?

4. It is necessary to ask the bishop to take off the Church censure off the clergy, who took part in the struggle, ... may our Church suffer not the loss of souls on account the unpeaceful situation. There are a few priests who are under a strict Church censure.

The elected committee at the Scranton, Pa., meeting is gone to see Bishop Basil Takacs.

This committee after their return from Bishop Basil Takacs - trusted George Puhak to give the report of their visit with the bishop. "I George Puhak saw a "Post Script", which the bishop has shown me. According the content of this "post script", I only can say, that in the letter there is something encouraging for us.

The members are requesting a clear clarification from George Puhak.

GEORGE PUHAK: I promised, that all that I saw, I will keep it a secret, therefore I cannot reveal it.

ALBERT SMOR: I protest against such a secret, because without a clarification this session cannot dwell on the matter. No one of the committee, who visited the bishop, had the right to promise

a secret, all were well aware, that they are to report all said, and seen. If the bishop requested such a secret from anyone of the committee, he was to tell him, that such a secret is contrary to the thoughts and spirit of the Scranton, Pa., session of the committee. I cannot accept George Puhaks report, because it is not clear, it does not agree with the resolutions and character of the Session.

GEORGE PUHAK: I cannot give a more clarified report. I am under the obligation to keep the secret.

The debate continued, during the debate it was stated that:

1. The bishop is not opposing the journey of the committee to Rome, he rather considers it a worthy cause.

2. But, the bishop does not wish to go with the committee to Rome, he feels that would belittle his episcopal dignity. The reason for this is, that the Sojedinenije is presenting itself as a radical in the struggle.

3. The bishop will give a recommendation to the committee in case it will make a change concerning the Editor, and if the K.O.V.O. will stop to function, if the character of persons and officers will change.

4. The bishop said that the Sojedinenije is an independent organization which without him, if she pleases may make and continue with her moves.

5. The bishop will request from the Apostolic Delegate by September 15, 1934 a recommendation letter for the committee to be sent to Rome. About the result of his intervening at the Apostolic Delegate, he will notify the Sojedinenije Officers.

The Session closed 8.00 P.M.

The following Session commenced September 6, 1924- 10.00 A.M. with a prayer.

After becoming aware of contents of the meeting with the bishop, it was decided, that the results are not satisfying.

Nothing is new, all remains as it was before the visit to the bishop. A hope to form a general platform and to cooperate with the bishop, to have celibacy revoked and to have peace was unsuccessful.

After a lengthy debate, it was concluded, that the visit to the bishop testify that the Sojedinenije has a grave problem. It seems that in the Bishops Chancery Office the spirit of revenge exists, which is obstructing our action of interest of peace and understanding.

Under such circumstances, by all means it is necessary for the Sojedinenije to present facts of justification of the present and future action before the forum in concern. Because it seems, that the Sojedinenije and her official representatives are misrepresented, who without any reason are revolutionary radicals - enemies of the Church and peace. It is necessary to present objective facts. The reason for the standpoint of the Sojedinenije is not only concerned with celibacy, but also with other matters, because the Sojedinenije character is a religious one, it had to suffer harm. loss on account of unwise, untactful presentation - of leadership in the Church matters.

In fact the Sojedinenije officers always tried to conduct matters in agreement with the Church character, if abbarations

happened, the reason was that the sound voice of the Sojedinenije was not considered as a serious matter by the Church authority.

It was decided to compile a Memorandum to enlighten the standpoint of the Sojedinenije on fundamental facts. The aim of the - Memorandum is that the officers receive a clear picture of the existing situation in the Eparchy. Furthermore, if all the requests would be in vain, to build a trustworthy peaceful cooperation with the bishop, without a revenge, then the officers must come forward with moral and financial strenght of the organization ,to prove the legality and truthfulness the foundation and leadership of our organization and conduct of its officers.

To compile such a Memorandum the following were selected Dr. George Varga, Michael Yuhasz, Sr., John Popp, Michael Laputka George Puhak, Peter Zeedick, M.D., Fr. Michael Staurovsky and Fr. Desiderius Simkow.

MICHAEL LAPUTKA and Dr. GEORGE VARGA, recommended to send a Memorandum to the Apostolic Delegate.

PETER IV. ZEEDICK, M.D.,: I recommend that this Memorandum be sent to all the Latin rite bishops in the United States.

GEORGE PUHAK: It suffices to send the Memorandum only to the Apostolic Delegate.

PETER IV. ZEEDICK, M.D.,: The Memorandum could be written in detail and objectively.

GEORGE PUHAK: In certain cases the celibacy did not play any role, but all the facts are to be grouped according their CHARACTER and presented separately, to show clerly the harm done by the administration of Bishop Basil Takacs presenting them to the concerned forums. It is especially necessary to present the carelessness, neglect of the present Church administration.

FR. STEPHEN VARZALY: I recommend, that the Memorandum be sent to all the Roman Catholic Bishops, because they are informed about our affairs.

GEORGE PUHAK: The clergy started the struggle, therefore it is their matter to finish it.

FR. DESIDERIUS SIMKOW: I oppose such a statement and would like to have information about the money was to be given to committee of the K.O.V.O.

MICHAEL LAPUTKA: I will explain the matter .....

GEORGE PUHAK: The laymen should not mix into such matters, but the clergy, also the young clergy who came after the war from the Old-country are destroying the Church. Concerning the activities of the Chicago, Ill. territory the Greek Rite Catholic Rusin peoples conduct, in certain parishes their situation is sad they suffer a lot. I as a loyal son of the Catholic Church condemn the method of the movement. I still recommend, that no matter how much they suffer in the Chicago, Ill. territory, but they are still to obey, even that the Church authorities and clergy were unjust to them.

Many protests were sounded against George Puhaks opinions-

FR. MICHAEL STAUROVSKY: I protest against the matter said by George Puhak, it is an offense against the clergy.

JOHN POPP: Let us peacefully weigh the matter. We should not blame the bishop. I disagree with George Puhak. With a harsh method, we will not gain our goal. With strief, discord we will not gain, If we want peace let us act peacefully. We are Christians , let us not accuse each other. Let us listen to the requests of -

the bishop. If the bishop will not keep his promise, the Bridgeport Conn. parish will know what to do.

FR. Desiderius SIMKOW: I second the motion of Dr. Peter Zeedick and Michael Laputka.

BASIL SLIVKA: The forceful introduction of celibacy was the cause of the struggle, therefore it is necessary to stress in the Memorandum the damage and the consequences which were caused by celibacy.

MICHAEL LAPUTKA: What happened in Freeland, Pa. ....

GEORGE PUHAK: The bishop in "brevi manu" without any process ordered the exclusion of 300 members of the Freeland, Pa., parish, when the matter was in Court for a decision.

MICHAEL YUHASZ, SR.: I request that John Masich read the report compiled by George Puhak. The report stresses the ill managed untactful moves of the Church authority in our Eparchy, i.e. the report contains accusations against the administration of Bishop Basil Takacs.

FR. DESIDERIUS SIMKOV: I make a motion to make corrections in the report.

FR. CONSTANTINE AUROROFF: I do not deem it necessary to make corrections in the report, let it stand as it is. I recommend a three member committee to go to Rome.

PETER ZEEDICK, M.D. : The Apostolic Delegate knows more about us than we think. It is necessary for us to keep in mind that we are restless and dissatisfied with everything and are blackened before the Apostolic Delegate. Against the black report we are to give a contrary report, a true, objective report in the interest of the truth.

JOHN POPP: If celibacy will not be recalled, what then ?

DR. GEORGE VARGA: This question was actual, when the struggle began, but now we may take the question apart on its merits.

The proposal was unanimously accepted.

MICHAEL YUHASZ, SR.: At present it is very important for us to establish more branches.

The proposal was accepted.

DR. GEORGE VARGA: I propose that our struggle be written in the English language also. Especially what was decided at the Convention and the articles published by the K.O.V.O. in the A.R. Vjestnik. This was decided at the Convention, because the majority of the Sokols prefer to read about it in English.

PETER ZEEDICK, M.D., Was asked to give the committee permission to use his library, concerning matters about the struggle. reply: I will comply with the request of the writers who are doing research work.

GREGORY ZSATKOVICS: I propose that the treasurer be bonded \$ 5,000.00

The proposal was accepted.

Session ended at 10.00 A.M.

DR. Albert Smor, Rec. Sec.

NATIONAL CONGRESS OF THE CARPATHO-RUSSIAN GREEK CATHOLICS  
OF AMERICA

George Perhach, M.A., "Married  
Priests in the Catholic Church  
1933. pp. 32-39.

In 1933, the Carpatho - Rusins, laity and clergy, held a Congress in Detroit, Michigan. The purpose of the meeting was to unite firmly and to offset any move which would tend to Latinize these people or to forbid future married Catholic Uniate priests to function in America. Both priests and laity supported this Congress, and exhibited a determination to uphold their rite and privileges.

Again in 1933, the same people held a Congress in Pittsburgh, Pa. The following extracts taken from the A.R. Viestnik of October 5, 1933 gives detail account and purpose of this Congress:

EXECUTIVE COMMITTEE OF THE RELIGIOUS NATIONAL  
CONGRESS OF THE CARPATHO RUSIN GREEK CATHOLICS  
OF AMERICA

Stephen Sterenchak, Chairman  
715 Park Building  
Pittsburgh, Pa. U.S.A.

August 14, 1933.

TO HIS HOLINESS THE POPE OF ROME, PIUS XI.  
VATICAN CITY.

Your Holiness:

On July 26, 27, 28, 1933, was held in Pittsburgh, Pa., United - States of America, the Religious Congress of the American Greek Catholics of the Pittsburgh, Eparchy. Representing the parishes - and the people, were present 311 delegates, 45 priests and 60 cantors.

This Congress was the culmination of the three year old battle for the preservation of our rights and privileges, a battle - which is fast destroying the religious and moral life of a half million Carpatho-Rusin Greek Rite Catholics in America, and which is detrimental to the Catholic Church in general by focusing attention of all non-catholics to our sorrowful plight and to the unmerciful and unjust administration of the Carpatho-Rusin Greek-Rite Catholic Church in America united with Rome.

The purpose of calling this Congress was to put into concrete form the demands of the American Greek Rite Catholics of the Greek Rite Catholic Eparchy of Pittsburgh, Pa., to restore order and to make secure its future welfare.

This Congress decided that the undersigned, as a committee selected for that purpose, send to the Roman See and to the Apostolic Delegate at Washington, D.C., a copy of the enclosed resolutions of the said Religious National Congress.

For that reason, we as the committee as above set forth, transmit and herewith enclose the resolutions as adopted by the Religious National Congress of the Carpatho Rusin Greek Rite Catholics in America united with Rome.

Signed this 14th day of August 1933, by the Executive Committee of the Religious National Congress of America

Most humbly yours

Stephen Sterenchak	Andrew Hleba	Rev. Stephen Varzaly
Rev. Peter Molchany	Peter Korpos	Dr. George Varga
John Furda	John Lois	George Jugan

RESOLUTIONS: See page 216

Page 38. -----

"It is true, that many priests backed out and did not strongly support the Congress and its resolutions. This n doubt, is due to fear of being suspended, if they side with the people in opposition to their bishop. Some staunch and curages priests took a bold stand in supporting the Congress, few of these were suspended. The people scorn and disregard such suspension, they consider these priests true protectors of the Eastern Rite and customs, and they serve their people as above. It is believed that nearly all the priests are secretly in sympathy with the Congress.

Does it not seem that this fight is justifiable since these - people are merely asking that they be allowed to continue to practice their rite and privileges as they have been doing since they came to America.?

The K.O.V.O. (Komitet Oboroni Vostocnoho Obrjada= K.O.V.O.) - was organized in 1933. The best minds of the Carpatho-Rusins are supporters of this assembly which is striving to enlighten the people concerning their rite and ideals, and which is laboring - zealously to establish one solid foundation the rite, privileges and constitutions of these people.

Among the conspicuous defenders of the married Carpatho Rusin Greek Rite Catholic priests, the holy Eastern Rite, and customs - of these people are: Rev. Stephen Varzaly, Orestes Chornock, Peter Molchany, Michael Staurovsky; Dr. Albert Czmor, Dr Peter Zeedik, Michael Yuhasz, Sr. and Dr. George Varga.

page 40.

"Since neither the Carpatho-Rusins nor the Galicians have theological seminaries of their own, boys who planned a priestly career frequented St. Mary's (Seminary, Baltimore, Md.) or St. Bonaventure's (Allegheny, N.Y.) Roman Catholic seminaries in America. Later these seminaries discontinued to educate them, they - went to Eastern seminaries in Czechoslovakia, Podkarpatska Rus, Galicia or to Rome.

( George Perhach, M.A. studied in Baltimore, Md and Uzhorod Podkarpatska Rus. seminaries).

AN OPEN LETTER TO MICHAEL YUHASZ SR. PRESIDENT OF THE  
SOJEDINENIJE

Circular Letter September 1934.

.....

Sir:

I am replying to your "Open Letter" A.R.Viestnik No 28,1934).

1. In the struggle against the forceful introduction of celibacy in the Eastern Church and Latinization of this Church. The clergy themselves cannot make a sudden success. Not because - the truth is not on their side, but because a few "JANIČARIS" who surround the authority who is under their influence, and the authority is forbidding the clergy to struggle. The consequence is that many are ready to obey the unjust order, which is contrary to truth and justice.

2. It is necessary by all means, that each member of the religious organization take part in the on going struggle, and continue it.

3. The Board of Trustees of the Sojedinjenje and the majority of its members can free the clergy from taking part in the sad struggle and from the responsibility of unsucces not taking part in it, even if two thirds of the clergy would take part in it.

4. In usual circumstances I would agree, that the voice of the majority of the clergy be a deciding matter. But, when the authority forbids the clergy to express their opinion. Many will remain silent, whereas they should speak up. Therefore I cannot agree with this, because the truth and justice does not depend on the number of votes. Ego non contradicto, I do not contradict.

#### M E M B E R S      G U I D A N C E

The enemies accuse us of the following in our struggle:

1. There is no Union contract. They are trying to prove, that we do not have legal ground, to uphold the rights of the law, concerning the marriage of seminarians who had finished their studies.

This attack was refuted clearly many times on the pages of the A.R.Viestnik.

2. The people do not care about this law governing their clergy. By taking part in the struggle this attack is refuted, the steadfastness in the struggle to the end refutes it.

3. The celibacy concerns only the clergy, therefore the people have no right to mix into this matter.

This is a suprising logic of our enemies. The Catholic Church calls all its members , faithful, to the so called "CATHOLIC ACTION and here the Greek Rite Catholics are forbidden to do so.

Organized Catholic Action is now operative in every country ... At time such action has shown itself as a veritable crusade (even then it is against the Easterners) wherein numberless Christians gave themselves and all they had for its holy cause. And we pray that again Catholic Action will know such zeal, such sacrifices , such inspiration. However manifold its plans far reaching its outlook and varied its program, Catholic Action has always one aim - to bring the truth of the Catholic Faith in practical service and practical living unto our fellow men; to promote charity and justice; to protect the weak; to assist the poor and lift them from their poverty; to educate youth, to foster the sanctity of marriage; to strenghten family and social life. This was said by the Apostolic Delegate June 18, 1934 in Cleveland, Ohio at the Catholic Hospitals Convention.

The newest in the Catholic Church is the "LEAGUE OF DECENCY " organizing all the faithful ..... ,inviting Protestants and

Jews to collaborate, accepting their co-work. If this is permitted and beneficial, then the Eastern Church is also free to call its faithful to defend the centuries old law.

If anyone, certainly Bishop Basil Takacs cannot forget, that "ours" and his episcopacy was accomplished with the collaboration of the Sojedinenije. If anyone certainly Bishop Basil Takacs - cannot deny, that he was always seeking (even now) is seeking - and using the collaboration of the Sojedinenije, and even now he is using the sinful collaboration of the Sobranije.

The Church Authority forbids (on account of a formality) a reply to the petition of Michael Yuhasz, Sr., stating, that the clergy August 20, 1933 in the "DECLARATION" expressed its stand in matter of celibacy, which is the same at present.

With such a method he wishes to out fox the laity.

True, the clergy in the mentioned "DECLARATION" condemned the K.O.V.O. and not the proper method of the struggle and the decisions of the Congress, it has done that mostly, because Bishop Basil Takacs "PROMISED", that he will go to Rome to intervene in - matter of revoking celibacy. It is sad, Bishop Basil Takacs, could of, but did not keep his promise, therefore the "DECLARATIN" of the clergy lost its weight and obligation.

The clergy standing is, that all the clergy, even Fr.s: Theophile Zsatkovics, Julius D. Grigassy, D.D., Valentine Gorzo, Alexander Papp, Valentine Balogh etc., September 1, 1931 personally signed and sent to Rome, i.e., that they oppose the introduction of celibacy in the Eastern Church.

To conquer this just stand, every priest and faithful is empowered and obligated to cooperate in this matter, if he does not wish to be a traitor of the Church Laws. With this the Board of Trustees of the Sojedinenije are entrusted with

Signed ; Greek Rite Catholic Priest.  
( no name, not to suffer unjust consequence).

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#### OUR STAND CONCERNING THE ACTUAL QUESTIONS OF THE GREEK RITE CATHOLIC RUSIN CHURCH OF THE EASTERN RITE

Peter Iv. Zeedick, M.D. and Albert M.  
Smor. Homestead, Pa. 1934. Pamphlet.

#### F O R W O R D

In 1930 the struggle against the forceful introduction of celibacy in the Greek Rite Catholic Church in the United States of America began.

In this struggle the Fraternal Organization "SOJEDINENIJE" of Rusins of the United States of America, moved forward against the introduction of celibacy, because the members of this organization saw this as a first move, to continue the Latinization of our Church and the tendency to change the Eastern Rite. The majority of the people and the clergy agreed with the SOJEDINENIJE.

On the other side a small organization "Sobranije" in its organ approved Bishop Basil Takacs's politics, which according the Roman circles was ordered under the presusure of some Roman Catho-



lic bishops of the United States of America. It was decided to introduce celibacy into the Greek Rite Catholic Eparchy entrusted to him, even though it was opposing the feeling of the people and the traditions of the Greek Rite Catholic Church and its privileges, which were assured with by Papal Bullas for the Greek Rite Catholic Church of the Eastern Rite.

During this struggle in the official newspaper "Sobranije" articles often appeared against the establishment of the Greek Rite Catholic Church united with the Roman See. It is a well known matter, that the Greek Rite Catholic Church of Rusins united with the Roman See in a Union signed in Ungvar 1646. In which Union, which has a two sided obligatory character and three conditions. In the official newspaper "Sobranije" appeared a denial about the existence of the Ungvar Union 1646. especially concerning the two sided obligatory character with its conditions and a contract. Therefore this Union cannot be changed onesidedly, by one party.

Such a denial is not only dangerous to the life of the Greek Rite Catholic Church, but also a rude infringement, violation of historical facts of reality.

To refute the above statement the undersigned wrote several articles in reply. Those articles were continually in the A. R. Viestnik, with the permission of the Editor in Chief Fr. Stephen Varzaly. The Literary Society of the Sojedinenije Greek Catholic Brotherhood in the United States of America, it was decided to publish these articles in a booklet form, later in 1934. On the foundation of this decision, the information was published in a booklet form.

With the expression of our sincere thanks to the Sojedinenije and the Literary Committee for their kindness and generosity through which it was possible to publish our humble composition in a booklet form at the same time we are repeating that hope, that those, who are taking upon themselves the trouble to publish this book, will become strengthened and better members of our endeared Greek Rite Catholic Eastern Rite Rusin Church.

#### I N T R O D U C T I O N

In the past articles were published which show, that some people doubt the existence of the UNION OF UNGVAR (1646) a Union signed under three conditions, by the Greek Rite clergy (at that time non-catholic) and the Roman See. Such a standpoint is very dangerous, because we are aware, that certain persons want to destroy - totally the historical foundation of the Greek Rite Catholic Church of the Eastern Rite. With such an extreme doubt and refutation, they are provoking automatically such a question: "On what foundation are we united with the Roman See. If the Union of Ungvar is not recognized? Then on what kind a foundation does the GREEK RITE CATHOLIC CHURCH exist.?"

Is it possible to speak generally about the Greek Rite Catholic Church of the Eastern Rite as we know it to the present. By such an extreme denial, is it possible to foresee such a termination, conclusion, which many will have, because, there is no Greek Rite Catholic Church, because without a Union it cannot exist, then it is necessary to speak about two Churches, i.e. about the not

united and the Latin Rite Church, the Roman Catholic Church.

We are well aware of the spiritual disposition of our people therefore we are obligated to declare, that such an alternative could be very dangerous for the actual Union.

Such an extreme does not recognize the standpoint of the whole history and selfishly prepares the way for massive withdrawals, because by such an extreme unexampled denial of historical truth it is a very hard matter to contrall the feeling and phsy-chologically it is impossible to expect, anything else than that the people will reply with the same extreme method to the provocation. We also must state that such tricks are overstepping the boundries, which can give a foundation, reason for serious and dangerous struggle, because here we are speaking of: If the UNION i.e. if the Union with the Roman See does not exist. In such a situation it is our obligation to enlighten in detail the hindrance employed in the exercise of all laws, privileges assured - to them in the UNION OF UNGVAR 1646.

For an example: this is acknowledged in the mentioned decision of Judge J. Moore, on the foundation of the testimony of Fr. Julius D. Grigassy and Dr. Peter Iv. Zeedick, the Hungarian Government Authority respectively the Habsburg Dynasty, selfishly, took away from the Greek Rite Catholic clergy the right to select a bishop. We are well aware that the first Bishop of Munkacs of the Munkacs Greek Rite Catholic Eparchy was elected by the clergy being approved by the Roman See. But, under the pressure of civil authority during the dispaired struggle for the life of the Greek Rite Catholic clergy, it could not totally save, but were forced to suffer such a treatment of the Hungarian Sovereigns authority. The fact is, that the Greek Rite Catholic clergy never expressed or publicly gave up such such a right which was onesidedly taken away from them. That this could of happened, we can explain it - not only with the sad conditions, but also with that, that the - Hungarian Kings were named Apostolic Kings and as such they had a preference right privilege: Such a right as to appoint a bishop. Naturally the matter is, that the Roman Catholic Hungarian bishops supported such an approach upon the rights of the Greek Rite Catholic clergy, to be certain that the Greek Rite Catholic clergy did not have more rights than the Roman Catholics. The example - draws says the Latin proverb, so they feared that if the Latin Rite clergy would be aware, that the Greek Rite Catholic clergy elect a bishop for themselves, then they too would request such a law. On the other hand the Hungarian Kings authority would not be happy with such a "DEMOCRACY" that the clergy elect their bishop, fearing that the clergy could elect for themselves an independent spirited bishop, and it was necessary that the bishop be obedient in all to the Government. If we look over the Church history, then we will note, since the Apostolic Kings began to appoint the - Greek Rite Catholic bishops, they were not firm steadfast fighters for the Greek Rite Catholic Church as were those chosen by the clergy.

Bishops appointed by the Government, respectively by the - King began to show themselves thankful to the Government and King. Many suffered such aproach, whereas the bishop elected by the - clergy would not permit such a move. It is also a fact, that even some bishops appointed by the Government, King, not by the clergy

were cautious in defending the most important rights and privileges of the Eastern Greek Rite Catholic Church, if not for any other reason, then out of opportunism. But the end of such a situation could be foreseen.

The Government, day by day became more firm in its intrusions. This was done more often in the XXth century (especially before - the First World War, the bishops only with great efforts save the Church language (Oldslovakian). If not the First World War, then the Greek Rite Catholic Church would have been subjected to the will of the Hungarian Government. Because the clergy and the people expressed their determined opposition and the bishops acknowledged that with force no reforms could be introduced, it is not an expedient matter. The bishops seeing the opposition refused the request of the Hungarian Government and the violation of the Church for time was saved in the Old-country.

That the Greek Rite Catholic Church could have lived through such difficulties and come out victorious from such a long struggle, not being destroyed is miraculous. The main reason for this was, that the Old-country clergy and bishops always stood on the foundation of the Ungvar Union.

In schools they taught, that the origin of the Greek Rite Catholic Church of the Rusins had its root in the Ungvar Union and that this Union was concluded under three conditions. If the Old-country clergy, bishops and the intelligentsia would not acknowledge, that such a Union exists, then the work of the enemies of the Greek Rite Catholic Church would have been a very easy task, to say and to prove that something as the Ungvar Union never been, no one, no where, nor ever thought about it.

Even the Latin Rite Church experts, historians and professors did not deny, nor try to deny, that the Ungvar Union did not exist under the three conditions. What is more, they were trying - with their work to throw more light on the Ungvar Union. They never said nor wrote, that the Ungvar Union was only a one-sided declaration of loyalty and subjugation which obligated only the - Greek Rite Catholics united with Rome. That the Roman See has a full freedom to act as it pleases, not considering the three conditions.

We sadly must admit, that until the opposing action of the - Roman Catholics made such a bold attack, they did not doubt the existence of the Union, and did not care to limit the two fold obligations strength to only one party the Greek Rite Catholics. Then, among us such a person was found, who for the first - time wrote that the existence of the Ungvar Union is a doubtful matter and that according to the character the Union could be only a one-sided declaration, petition to the Roman See, because the Roman See or the Pope of Rome never signed such a document of the Ungvar Union. This person is Hodinka Antal. He with his statement, still - did not call out a struggle against himself, because in the Old-country utilized such a falsehood. In the Old-country it was - known that, that Peter Iv. Zeedick, M.D., stated at the Pittsburgh, Pa., Court, that Hodinka Antal wrote his composition, not without the influence of the Hungarian Roman Catholic Church circles. We also acknowledge, that he was collecting valuable material concerning the history of Munkacs Eparchy. Hodinka Antal as a member of the Hungarian Academy of Science, had to show somekind of lo-

yalty. Here in the United States of America an impartial Judge J. Moore, did not take in consideration such a statement of Hodinka Antal, instead, he took the attention of those historians who were not blinded by self interests.

We repeat, that people in the Old-country for many years were aware of the statement of Hodinka Antal. Still no one ever thought, to forge an armour against the Eastern Rite, the Greek Rite Catholic Church. We all must acknowledge that one persons opinion, Hodika Antals opinion cannot destroy the facts, which were established in a long line of known historians. But, here in the United States of America, some Church persons disperingly wish to benefit by the unfounded statement of Hodinka Antal against the rights and privileges of the Eastern Greek Rite Catholic Church and prove, that the Union of Ungvar was a onesided declaration or petition, which does not obligate the Roman See. Because as the "Prosvita" writes, there is no document of the Ungvar Union - and this document cannot be found on the foundation of the natural law, because when the "Prodigal Son" returns to his father, -- this is not a pact, no contract Union. The returning party the "Prodigal Son", may humbly ask, from the father of Christ Church, from the Pope of Rome "Kindness, but cannot demand, a contract."

We at present do not wish to present the bitterness of our hearts for belittling the honor, respect of our ancestors, whom the anonymous writer of the "Prosvita" name "PRODIGAL SONS", as no one has ever named them.

But we in this expression see a mark of opposing feeling to our past and thinking that people filled with such a feeling are hard to convince of our truth. From the above quoated words of the "Prosvita" it is clear to us, that here is a great divergence of a very, very important matter, because we are not speaking about what the Union contains in itself, and we do not have the right to lead our self defending struggle on the foundation of the Ungvar Union., but also, that there is no Union, but there is only a petition, therefore we cannot speak about the rights of the Greek Rite Catholic Church, because our ancestors were "PRODIGAL SONS", returning to their father and as such, they could only humbly beg kindness. According this statement of the "Prosvita" - we are to discontinue the struggle, for the sake of the disputable authority of Hodinka Antal, to lay aside all other historians, the 300 year old past, all the facts and acknowledge that we cannot speak about rights and as descendants of "PRODIGAL SONS" we must only dream, presume about kindness.

That they may not quote us incorrectly by this point, we must repeat, that we do not have no doubt concerning the highest fatherly authority of the Pope of Rome above the Church. Fr. Julius D. Grigassy (whom the Prosvita accepts as an authority) in the Court has acknowledged, that even the Pope has the power to change all laws except the Divine Law. Under this condition (speaking about the condition of the Ungvar Union) cannot be used, that this branch of his Church give away its Greek Rite and accept the Latin Rite.

It is logical, that not all depends on the grace favor of the Holy Father of Rome. If we permit this, then of his grace it depends to accept or not our ancestors" THE PRODIGAL SONS", after the-

ir acception. To respect the promised condition, by which they were accepted, is not a matter of grace, but of righteousness, such a righteousness we can expect, ask and request, demand. We were witnesses of such an expression from the mouth of a bishop, who told us: "If you are convinced in your truth, you have the right to struggle honestly, what is more, you are obliged to struggle for your rights and for this no one cannot even the Holy Father of Rome will not condemn you".

#### THE UNGVAR UNION DOCUMENT

First of all we are to take a closer look at the value of the greatest "authority" of the "Prosvita" i.e. Hodinka Antal. It appears to us as a matter for us to decide, because even the Pittsburgh, Pa., Court refused to acknowledge Hodinka Antal as an authority concerning the UNGVAR UNION. But, when the "Prosvita" offers a whole page to quote Hodinka Antal, then we must, atleast shortly occupy ourselves with this matter.

It seems to us that the obscurity - darkness of Hodinka Antal is a contagious for the writer of the "Prosvita" (No 21, 1934, because in the mentioned article it is written our truth. Editors of the A.R. Viestnik and you Fr. Michael Staurovsky, most probably are aware, as we are, that in Ungvar ..... there .... was a Union. You are also aware of this as we are, that such UNION .... happened for an example in 1652. When the document of three conditions was written. This shows that the writer of the "Prosvita" acknowledges with us, that in UNGVAR truly was a UNION under three conditions. But, in the same paragraph, after this announcement, the writer of the "Prosvita" writes: "We not only disbelieved this, because there is no such document, it cannot be ...." When we read and repeatedly read these words of the "Prosvita", we noticed, that in one line the "Prosvita" acknowledges, that there was a UNION under 3. conditions, and repeatedly stating, that he knows about this UNION, and about the document of the three conditions, and in another line he writes: "We do not believe in it, because there is no document. Consequently we must doubt the seriousness and responsibility of the "Prosvita" writer. We feel sorry for him, that he under the cape of the Church Authority, can one be so illogical as to disturb the readers of little faith obscure - dark writing. (How many Eparchys do have the document of canonization, the establishment ?)

The article was published in the Prosvita, titled: "ABOUT THE UNGVAR UNION DOCUMENT". The Union Document of Ungvar, which was written by Hodinka Antal an authority, who was not recognized by the Pittsburgh, Pa., Court. It was introduced by the Pittsburgh, Pa Court under the title: "THE SECOND CONDITION OF THE UNION DOCUMENT". When the "Prosvita" writer gives under different titles the same matter, it shows, that the title was not written by Hodinka Antal, some one else wrote it, who in one part states that there is no document of the Union, but still speaks about such a document publicly and in Court.

Let us take a look at, what Hodinka Antal is writing in the extold quotation in the Prosvita. In the beginning of paragraph 2 that April 24, 1646 the FIRST UNION TOOK PLACE and that "that during that event, occasion no letter was written. The pact was a

VERBAL ONE. Please be patient. Paragraph 5. according Hodinka Antal he writes: that in the year January 15, 1652 Bishop Parthenius called the clergy to a Synod and there the petition was composed to Pope Innocent, which was written in the Rusin language. This letter or document was signed by six Archdeacons, discribing in it the UNION of the FIRST 63 PRIESTS. In the beginning of this document there are names of those priests who latter signed the UNION document. It is sad, that this document was lost. According this fact in 1652 there was a SECOND UNION of another group of clergy who united with Rome. By such means these priests then only added to the 1646 Union their names after ( whos number could been 400) centuries, in such a way they agreed with the CONFES-SION OF FAITH, which was in the year 1646, with the three said conditions.

It is perfectly clear, that even Hodinka Antal acknowledges - that, that there is a document about the UNION, and that such a document of the UNION was signed not only by the Archdeans, but also knew about these priests who after the declaration of the UNION signed the document.. WHEN DID THEY SIGN ? Those who were present at the conclusion of the UNGVAR UNION April 24, 1646, later on all did not have a meeting, another Synod. Therefore it is logical, that they signed the Union document April 24, 1646 at that time.- That they did sign somekind of a document, it is clear by the words of Hodinka Antal. Because Hodinka did not find any trace of the written document, he concluded, that there is no such document, - nor was there ever one. But, this matter cannot be finished so lightly because common sense oppose such a statement, that those priests, who before the Eger Roman Catholic Bishop took an oath pledge of loyalty, or that Bishop George Jakusics did not make - such a document of the announced Union. This was a very important event. That up to date no such document was found, that does not prove, that it was never composed, but, what is more the conditions were mentioned. Most probably the document contained favorable rights for the Greek Rite Catholic clergy, which was put away by a concerned group, not to be found to the present day.

The final fact is, that even Hodinka Antal acknowledges, that the UNION was concluded in Ungvar, under three conditions and that such a written document exists with the names who signed the FIRST UNION DOCUMENT.

Hodinka Antal acknowledges, that in his work he had many difficulties, especially when doing research in Rome for the document concerning the history of the Munkacs Eparchy. He acknowledges, that he collected documents in the Vatican archives ONLY FROM 1651 -1731. Even the highly honored person ( as Bishop Frakno) interveened, so that Hodinka Antal receive great freedom in the Vatican Archives, even though that was promised to him. On the other side the Congregation of Faith ( .... especially secretary Ciasca), permitted him to look over only the documents of 1651 to 1731.

Such conditions present to us the matter, that the Vatican Archives did not help Hodinka Antal . Under what kind of conditions did Hodinka Antal work in the mentioned archives, we do not know exactly. Hodinka Antal mentions and gives us a foundation to such a conclusion, that the secretary of the Congregation of Faith , did not want Hodinka Antal to have full freedom. To this the secretary most probably must had his reason. What could been the reason ?

We all can make our conclusion. Our conclusion is that in spite of Hodinka Antal's sacrifice and spirit in his work, he could not see all the documents. It is interesting to note that Hodinka Antal saw only those documents which were given concerning the matters of the Munkacs Eparchy from 1651- 1731.

About the announcement of the Union some historians wrote - that it happened in 1646. This was a critical time in the history of the Catholic Church in Hungary. There was a question: will - Hungary be Catholic or Protestant. Most probably that was the reason that Bishop George Jakusics was happy when Peter Parthenius - Rostisinsky and Demetrius Kassovicius Kornicky asked him in 1645, that he take the matter of the Carpatho Rusin Orthodox into his hands. Bishop George Jakusics invited the Munkacs clergy to the Ungvar Fort April 24, 1646. At this Synod the Munkacs clergy were represented by 63 priests, who announced their inclination to accept a Union, and placed their Profession of Faith in the hands of Bishop George Jakusics. The minutes of this Synod were written. This is the opinion of known historians. Even that these minutes are not known nor published at the present day. But, we are aware, so is Hodinka Antal on the foundation of other historians, that the Union was not concluded without conditions. We know the most about this matter of the Union from the minutes of George Lippay, sent to Rome in 1654. This letter states that seven Archdeacons signed January 15, 1652, Pope Innocent X. was notified - that the Union was completed. We have said previously, that according out opinion it is totally logical that in April 24, 1646 somekind of a document about the announcement of the Union and the signing.

Where could the document of the Ungvar Union be ? When the Union was concluded in 1646 in Ungvar before the Eger Bishop George Jakusics, Eger was occupied by the Turks and the Bishop lived in Jasso. Hodinka Antal must been aware, as Michael Lucskay stated, that the sister of Bishop George Jakusics, Anna Jakusics was the wife of Grof John Drugeth, the owner of the Ungvar Fort. Michael Lucskay expressed an opinion, that probably the first document concerning the Union was given to the Drugeth or Csaky, or Wander-not family. It is a suprise, something not understood, that Hodinka Antal did not search for this document in Nagy Szombat (Trnava) nor in Esztergom, and neither in the archives of the mentioned families.

IN 1648 Bishop Kisdý of Eger and Jászberényi Tamás, S.J. approved the Union which was concluded in 1646 by Bishop George Jakusics in the presence of Parthenius and Kassovicius. This Union - was acknowledged in 1652 by Primate George Lippay. It is impossible that such an important event as this Union of 1646 was concluded only orally. The circumstances dictate it and the good mind repeats it, so did the known historians acknowledge it; that about the 1646 Union of Ungvar a document was written, but this document got lost and it is not found to this day. It also could of happened that this original document was destroyed, because Bishop George Jakusics, as did Primate George Lippay knew what happened to Peter Skarga, S.J. They did not want to repeat the same mistake, - which Peter Skarga, S.J., made. The second thought is that too much was promised to the Rusin priests, they were too big hearted, when they guarenteed all that, the Rusin priests asked for in the con-



ditions of the Union.

It is not hard to understand, that not one Roman Catholic Bishop nor Archbishop Primate George Lippay was pleased with these conditions, e.g. That the Greek Rite Catholic clergy will have a free right to choose elect their own bishop, who will be approved by the Pope of Rome. On account of this reason it is possible, - that the Primate of that time did not care to present these conditions to Rome. If there is no document in Rome and the Union of - 1646, we can ascribe it to the fact, that while the Eger Bishop - and the Primate wanted that the Rusin clergy join the bosom of the Catholic Church, they thought about the future, and wanted to limit the rights and privileges of the Uniates, as much as possible. Primate George Lippay was urging the approval of Bishop Parthenius, because many of these priests who in 1646 accepted the Union, as they became aware of the meddling of the Roman Catholic authorities they began to return to Orthodoxy. Primate George Lippay - was aware of all this. This is why they called the attention of the Roman See to it, that here is a question of Union with Rome - of the whole populus, therefore it deserves a full attention of the Apostolic See. Under the pressure of such arguments, the successor of the late Pope Innocent X. Pope Alexander VII. gave the whole matter to the Primate George Lippay to decide. In all of this it is seen and known, that after the Primate George Lippay acted in this matter as a full powered delegate of the Pope and as such he ordained Parthenius a Bishop in 1656 as the one elected by the clergy according the founding of the Ungvar Union. (even Hodinka Antal admits this). The intervention before George Drugeth by Primate George Lippay March 3, 1655 to give freedom to - the Greek Rite Catholic clergy, which was promised in the third paragraph of conditions in the Union of 1646, and this was secured by the Primate May 14, 1648.

In such a light we see that all the conditions were introduced into life. The first condition : " the inviolability of the Eastern Rite", there was no hindrance; the Divine services and customs of the church remained the same,.

The second condition was fulfilled when Primate George Lippay ordained as a Bishop-elected by the clergy. (Ordained as Orthodox Bishop.).

The third condition was put into force for the first time by George Drugeth and finally by King Leopold I. in 1692. When we see a whole row of such facts, how can we be doubtful, that all this happened on the foundation of one exactly set contract agreement. We even are well aware of the fact that in 1652, Parthenius Gabriel Kassovicius and Bishop Kisdy lived. Can we believe, that these individuals permitted something erroneous be written in this document, which Hodinka Antal names, titles: "UNION DOCUMENT" and what was written in 1652. Can we believe that three - years latter that the Pozsony (Bratislava) Chapter would accepted it into their archives, such a document which does not correspond with the truth ? Can we believe that a whole line of historians would quote and accept without criticism such an important document ? When a letter is accepted as a document January 15, 1652, then it also accepted it documentarily, that the Union was concluded April 24, 1646 in Ungvar under three conditions, and the three conditions were fulfilled earlier as we proved it above.



# THE TWO SIDED CHARACTER OF THE UNGVAR UNION

The UNGVAR UNION was concluded according the foundation of - the Council of Florence, namely on the foundation of "Laetentur - Coeli" Bulla. The conditions of the Ungvar Union do not oppose - those principles, presented and accepted at the Florence Council for the founding of Union. The establishing of the Union for - those non united with the Roman See according the Council are as the following

1. Profession of Faith.
2. The preservation of the different Rites.
3. The discipline of the Latins, does not obligate the Easterners.

On such a foundation was the Brest Union approved by the Bulla of Pope Clement VIII, " Magnus Dominus".

We all are aware that the Roman See cannot make concessions - in matters of Faith and morals to those, who wanted to unite with them. Therefore all that is concerns Faith and morals must be accepted and acknowledged unconditionally by those who wish to unite with the Roman See. In this relation of the Union with the Roman See, it is nothing else but a one sided declaration of the party, that wished to unite with the Roman See.

But in other relations, i.e. in matters of Rite and Discipline such a Union is not and must not be a onesided contract. If such a Union was only onesided in all relations; if the Roman See had full right concerning Rite and Discipline, as it has in matters of faith and morals, then the Union would not be a UNION, it would be a subjugation to Latinization. When we speak about the - UNION, then we speak even about the conditions, which are in concern about the rite, discipline and customs or other special particularities of the Church. This is followed after many Papal documents, of which we will mention only the " Laetentur Coeli" and "Magnus Dominus" it is said expressively: ALL THAT THE EASTERN RITE UNIATES USED BEFORE THE CONCLUSION OF UNION, REMAINS INVIOLENT".

Now when we are speaking about the contract, character of the Union, we must have in mind this contract cannot be a concern of faith and morals, but, exclusively concerns rite, discipline and other characteristic matters.

To secure such matter, conditions are given, and conditions are given and accepted under such condition-. The uniting party solemnly accepts all that, the Catholic Church teaches in matters of faith and morals, also accepts the Roman Pope as the Head of the Church. On the other side the Roman See accepts and promises to respect the conditions concerning the rite Discipline and similar matters in the benefit of the ones united.

It is also said, that in the foundation of the "Laetentur Coeli" Bulla given by Pope Eugene IV. It is said, that the Union of Brest, the Galician Rusin Orthodox is acknowledged in the " Magnus Dominus" Bulla. The two sided obligation, strenght of the Union, cannot be lessened. Why ? Because it is not necessary to sign such copies when the Bulla is onesided as the "Laetentur Coeli" in which are elementary conditions given by the Pope and on the other part there is a declaration of loyalty and fidelity -

with the Roman See. A contract still a contract, even if not - written on one paper, but written on two separate papers and signed by the contracting parties. Here we have on one side the "Laetentur Cceli" Bulla which speaks for the Pope, who says: That the Union is possible under such principles: Profession of Faith, security of different rites; and that the disciplinary laws of the - Latins do not obligate the Easterners. On the other page is the fact of the Ungvar Union which acknowledges :

1. The Pope of Rome as the Head of the Church and all the teaching concerning faith and morals. Indicating the Acknowledge - ment of the Uniting clergy who made the Profession of faith.

2. The three conditions are not tied with the matters of faith and morals, but, secure the inviolability of the rite and discipline, as it was guaranteed in the "Laetentur Coeli", also guaranteeing other advantages benefits.

If we would place these documents together, it would become one document, one contract. These documents do not oppose each other they rather complete each other. They contain all the elements within themselves of a two sided obligatory strength. In one part the Pope of Rome is acknowledged as the Head of the Church, and for the Easterners the teaching of faith and morals; on the other part the Roman See acknowledges and guarantees to fulfill the other conditions.

In the Ungvar Union were three conditions which we mentioned before. These conditions were executed, accomplished in a short time right after the conclusion of the Union. It is a fact that the Brest Union was also similarly concluded with the Galician - Orthodox Rusins. It clearly shows that the Union really had and have a two sided obligatory strength. That the Pope of Rome did not sign the copy of the Union document, it is only a childish - subtlety. With such a subtlety we cannot be convinced nor does it present any seriousness, which requests the signature of the Pope of Rome on somekind a "official copy".

Why didnt the opponents demand such a copy, but waited until now ? The struggle is on for the past five years. Why didnt Julius D. Grigassy protest against such a teaching in the Old-country that the Ungvar Union has a two sided obligatory strength ? He was in the Old-country, when the struggle against the "Ea Semper" Bulla in the United States of America, he could of read in the "GÖRÖG KATOLIKUS SZEMLE" of May 3, 1908 a written article by Géza Petrasovics, titled: "AZ EA SEMPER JOGI SZEMPONTBOL" (the juridical view of the Ea Semper). He must of read this article, because in the same number there is an article written by Julius D. Grigassy. What did Géza Petrasovics write ? How do we stand with Rome ? The Holy Union was concluded on the foundation of the Florentine Union. The contract of our Union contains in it a self a mutual and one sided never violated statement between the Greek Rite Uhro-Rusins and Pope Innocent X., it pertains to a two sided contract, which can be changed only by mutual understanding of both sides. It is said clearly. Still, neither Julius D. Grigassy nor Bishop Basil Takacs did not deem it necessary in the Old-country to step forward and oppose such a statement of Geza Petrasovics, because they too accepted then the two sided Ungvar Union.

Géza Petrasovics condemns the "Ea Semper" Bulla in his article and states, that the Bulla is a violation of the Union. What

did Géza Petrasovics recommend against such an intrusion upon the Greek Rite Catholics in the United States of America. It is very interesting to read 25 years later the recommendation - of this Old-country priest, who wrote publicly in the official newspaper of the Munkacs Eparchy: "Our faithful living in the United States of America cannot do anything, but, refer to His Holiness about the two sided contract (Ungvar Union) and introduce a PASSIVE RESISTENCE. That, they can easily do, because they are the overlords of all the churches".

In 1908 from the Old-country the Greek Rite Catholics were recommending to the people in the United States of America to INTRODUCE THE PASSIVE RESISTANCE AGAINST THE UNJUST ORDER OF THE "EA SEMPER" BULLA. This recommendation was given from the part - of the Church, on the pages of the OFFICIAL EPARCHIAL NEWSPAPER. Julius D. Grigassy whose article appears in the same issue also read the article. Neither did Bishop Basil Takacs did not protest even with one word against that article.

And at present ?

At present they are writing and speaking differently. At the present they are saying, that there is no Ungvar Union; according to them, it is only a one sided declaration, to oppose the Roman order which is violating the Eastern Rite and the Ungvar - Union, what is not permissible. About our Passive Resistance, we all are aware, that what kind an opinion do they have about it.

"The EA SEMPER" Bulla was the first decided blow, stabb at the Eastern Rite in the United States of America. The voice - brought up against this Bulla not only by the Greek Rite Catholics here in the United States of America (the Podkarpatski Rusins and Galician Rusins), but also in the Old-country the same was done. We already have quoted Geza Petrasovics's article which appeared in the official newspaper of the Munkacs Eparchy, which plainly showed that in the Old-country, the Ungvar Union was always considered as a two sided obligatory act among the Roman See and clergy, faithful, who under three conditions united with Rome. The mentioned authority bitterly qualifies the "Ea Sempe " Bulla as a violation of the rights - laws- privileges- traditions of the Eastern Rite of the Greek Rite Catholic faithful. Géza Petrasovics openly declared, that the Greek Rite Catholic faithful cannot do anything else against the "EA SEMPER" Bulla, only to step on the field of PASSIVE RESISTENCE

Still Géza Petrasovics also says, that the Bulla does not concern the faithful, who are not citizens of the United States of America. If the Bulla concerns only those faithful, who became - citizens in the United States of America. In such a case he calls the "Ea semper" Bulla "AN ERRONEOUS DIPLOMATIC DOCUMENT", because according Géza Petrasovics, they are already United States of America citizens, if they lost the security of right of the Union - This Bulla treats them as losers of their rights, therefore on the other hand these Greek Rite Catholic faithful "ARE FREED FROM THE UNION CONTRACT OF THE UNION", their free will may express, the same against the Roman Curia, as the Curia expressed its will against them. A tabula rasa standing in front of both parties, upon which board neither one can write his conditions, on the foundation they may agree, accept for themselves obligation mutually or point of 1646 Uhro-Rusin Union or the Galician Union, or they

may tie a totally new agreement.

We are quoting these words especially, because, to present as relief to persuade the standpoint, which was always self understood among the Greek Rite Catholic Carpatho-Rusins, namely - that Greek Rite Catholicism cannot exist without a Union, neither can the Union exist without conditions. That such a concern was founded and exists among us. The reason for this is not the only one, but, for a greater part the unfortunate politics, which the Roman circles led from the very beginning, concerning our Greek Rite Catholic Church. Even Hodinka Antal admits that, that Rome acted very unpleasantly towards the Rusin people, who in Hungary joined the Union. He was suprised that the Carpatho Rusin people and clergy did not leave the idea of the Union with the Roman See. Because it was clearly evident, that the Carpatho Rusin people of Hungary did not receive the proper treatment from the part of the Roman See, the kind that was received by the Galician or Romanian Uniates. The Romanians united with Rome 60 years later than the Carpatho Rusins received the canonization of Munkacs Eparchy only in 1771. The history of the Romanian Episcopacy, from far was not as clear as the history of the Munkacs Episcopacy, Rome still did not request from them all kinds of proofs of their episcopacy, Rome did not say, that it is "ONLY NAMELY". Whereas, the Carpatho - Rusins had to struggle with the Protestant landlords, later On - with the Eger Bishops, the King, and only God knows with whom. Finally they had to struggle with Rome with whom they united . Rome forwardly at once refused to acknowledge the existance of the ancient Munkacs Episcopacy. Rome did not favor the Carpatho- Rusins as it did the Romanians. We cannot explain why was it so, but the fact is, that not one group of people among the Uniates had to - suffere from the part of the Roman circles, as exactly as the Carpatho Rusin people. All this is acknowledged by the historians.

It is suprising, that these people, did not have confidence , but, cared to secure for themselves formally all that belonged to them. Uselessly we will speak to our people, or others, that- "ROME LOVES US", that Rome wants the best for us. The people are convinced otherwise and their conviction is not without a foundation.

Since the Union exists, continually the work was led secretly or openly, directly or indirectly by Rome, against the rights, - laws, privileges and against the discipline, which the Union clearly guarenteed for the Greek Rite Catholic Church. This is not a simple announcement, this is proven with the history of the Munkacs Eparchy, it is also proven with the short history of the Greek Rite Catholic Carpatho Rusins in the United States.

No one can say, that the "EA SEMPER" Bulla is a proof of love of the Roman See towards the Greek Rite Catholic Church, or is the "CUM DATA FUERIT" is a special favor to the Greek Rite Catholic Eparchy in the United States of America.

The "EA SEMPER" Bulla, so is the "CUM DATA FUERIT" is intended to change, violate the Eastern Rite and to destroy the individual Greek Rite Catholic Church in the United States of America. . In all its Bullas - Decree the politics are renewed, as it was - led from the very beginning of the Union, against the Greek Rite Catholics up to the nomination of Bishop Alexius Pócsi. This is not only our opinion.

In 1907 Julius Hadzsega, S.T.D., from the University of Budapest professor of the Ungvar Greek Rite Catholic Seminary stated, that the official Rome ..... is striving to destroy the Greek Rite Catholics in the United States of America (Görög Katolikus Szemle No. 49 Vol. VIII). He is quoting Eusibius Remond, who wrote in his memorandum to Pope Clement XI., that: "Ex illa fidei disciplinaque Orientalium Ecclesiarum inscitia duplici planemque contraria ratione peccatum est nec in ordine solum, sed Romae sub oculis Summorum Pontificum". (The ignorance non acquaintance of the Greek Rite is a well known matter even in Rome, which is a known sin.).

Can we be surprised that the Roman Catholic Bishops in the United States of America, know even less about us Greek Rite Catholics. They do not know us, therefore they do not love us. This is plainly an unfortunate matter for us. If the reason of this unfortunate matter is IGNORANCE, RUDENESS or MISUNDERSTANDING, it is the same for us, because, so or so, the existence of the Greek Rite Catholic Church is in danger.

About this we were reminded in 1907 from the Old-country, on the pages of a serious Church newspaper, by persons who knew well, what were they writing. Julius D. Grigassy and Bishop Basil Takacs most probably read the articles in the "GÖRÖG KATOLIKUS SZEMLE", and most likely they agreed with the opinions of such writers as Augustin Volosin, Geza Petrasovics, Julius Hadzsega, etc - Who openly criticized the conduct of Rome, when the "EA SEMPER"-Bulla was published. On account of this in the Old-country no one was suspended, nor excommunicated, nor were they named false teachers propagating false teaching, against the Church teaching. Julius Hadzsega decidedly declared that the Corporation is not defending the rights, privileges, customs and the strict discipline of the Eastern Church, then it is not fulfilling its obligation - on which it was established. He also proclaimed that such Bulla - as the "EA SEMPER" will not help the Easterners to Union.

In one article in the "GÖRÖG KATOLIKUS SZEMLE", written by a priest. We read the following announcement: He who acknowledges - the "EA SEMPER" Bulla as obligatory for him, he becomes a heretic or destructor of the contract".

All this was written in the Old-country in the Munkacs Eparchy newspaper for the people and the clergy to read. There is no trace that Julius D. Grigassy and (Bishop) Basil Takacs, were protesting, or expressing their contrary opinions, at that time. They agreed with all, what was written in the "GÖRÖG KATOLIKUS SZEMLE" about this matter. We cannot make any other conclusion, because - it is a well known fact., that Julius D. Grigassy and Basil Takacs were usual contributors, coworkers of different newspapers. If they had some kind of an opinion, they would of expressed it publicly. We cannot understand, why do they wish to present to us in the United States of America all that, that comes from Rome as if it be a direct act of Heavenly Powers ?

It will not be an uninteresting matter to mention an interesting fact, on the foundation of many times cited official newspaper of the Munkacs Eparchy the: "GÖRÖG KATOLIKUS SZEMLE". This is necessary on account of that the necessity, that we present this, that the denial of the UNGVAR UNION (1646) from the part of the opposition against our views, is not a very consciences matter.

Many of them, we may say all of them, until the present times they were aware as we know it, that the Ungvar Union( 1646), and other Unions were not unconditionally concluded, but a two sided obligatory fact, which in common language is called a contract.

We are in possession of certain histories, from the Old-count-ry covering the Greek Rite Catholic Eparchies. In these historical books it is mentioned that the Ungvar Union is described more or less in detail by presenting other Unions concerning this fact. That the writers of the Church History are not hiding the historical facts about the concluding of the Unions, not the two sided - obligatory character. If we take into consideration, that the Church Histories were written to be used in middle class schools, from which the future intelligentsia of the future Greek Rite Catholic clergy would study, then we cannot doubt, that the writers of these Church Histories presented authentic and true facts. We cannot presuppose, that the writers of these Church Histories - wished to fill the minds of the students with false statements and compositions. We cannot presuppose that the writers of these books of studies, approved by the Ministerium of Education and Church authorities, could be spreading false and unjust statements. Beside this, these historical books were usually subjected to sharp criticism, e.g., Church History, from the pen of Professor Geza Varga, who was an instructor of religion in the Ungvar Gymnasium. From his book students studied. In this book it is written on page 98:" Even that Basil Tarasovics was sorry for his full action about the Union, it was impossible to choke the awakening request in souls. As his successor the clergy elected Peter Rostosinsky, whom Basil Tarasovics recommended on his dead-bed. This righteous man with Basil Kassovicus inspired, travelled through villages gathering souls for the Union. Being that Peter Rostosinsky met with great success in his travels, with monk Demetrius Kornicky. They went to Eger to talk over the Union. The consequence was that before Bishop George Jakusics of Eger, April 24, 1646 in Ungvar in the Fort chapel, the Union was completed by the presence of 63 priests under the following conditions:

1. The Greek Rite will remain inviolable.
2. The clergy elect for themselves a bishop and the Pope to approve him.
3. The Greek Rite clergy to receive all the privileges as the Latin clergy.

This Union at that time accepted 400 priests and faithful - with only 200 priests in the Munkacs Manor. In Maramaros County they remained in Schism. Of these Rusins, many united with the Munkacs Lords Manors during that century."

This history was very fundamentally, praiseworthy and precisely by Julius D. Grigassy on the pages of the "GÖRÖG KATOLIKUS SZEMLE". Wexall must acknowledge, that his criticism was very sharp and objective. He pointed to all the mistakes which appeared in the cited Church History and presented the writer with right corrections, to correct his mistakes. We admit, that in that time Julius D. Grigassy did not write one word against the above quoted words of Geza Varga. We cannot presuppose, that Julius D. Grigassy was not aware of that part, which was written about the Ungvar Union, when he criticised in detail other parts of this book. Consequently he agreed with Geza Varga; he

agreed with Geza Varga; he agreed that the Union was concluded in Ungvar and that it had three conditions. On page 100 of this book it speaks about the Romanian Union which was concluded with the - Roman See October 7, 1698, 52 years later then the Carpatho Rusins Union. This Union was concluded by the same form as the Union of Ungvar under the same conditions. Julius D. Grigassy did not oppose it. It is necessary for us to mention that Julius D. Grigassy did not oppose Geza Varga, when he wrote about the Brest Union, which was concluded in 1594, in which he wrote that Pope Clement permitted the Uniates to preserve, keep unviolably their Rite - Church discipline and the liturgical language.

Now if we analyze the matter logically, we note, that the Brest - Ungvar and the Romanian Union concluded with the Roman See under such formalities, as if the prescribed for them, as in the Carpatho Rusins and later the Romanian clergy copied the form of the Brest Union. Furthermore we note that all these Unions, were concluded not without a condition, but, under the same conditions, i.e. In Brest, Ungvar and the Romanian Synod we note a repetition, that the uniting wish to maintain the Rite, discipline, language and beside this requesting other rights.

Julius D. Grigassy praises the "Church History" of Alexander - Mikita. Therefore he acknowledges all that, the cited writer wrote about the Union. Also, we note that Julius D. Grigassy acknowledges what Andrew Balugyánszky wrote about the Union, even when Andrew Balugyánszky writes that Pope Alexander VII, approved the Ungvar Union.

After the foresaid we can propose the following questions for deliberation. If it is a fact, that the Brest, Ungvar and the Romanian Unions were concluded formally and essentially; If it is a fact, that these Unions were concluded under the same conditions, then by what reason and foundation can someone state, that the Ungvar Union, is only a one sided declaration. We are aware that the Popes were informed about all the Unions and that the Popes expressly guaranteed and respected these conditions. Such statement could be stated only by a tendency of such an opinion, to harm the inviolability of the Greek Rite Catholic Church of the Carpatho Rusin people.

Secondly the matter is not of a lesser importance, if by formality and reality these Unions are the same, exact and obligatory on both sides, everywhere Greek Rite Catholics are living. Then by what right can the form and existence of the Union be changed after 300 years? By what right can it be permitted that in the United States of America the Greek Rite Catholic Carpatho Rusins have a Union of another character not the same as in the Old-country? In the Old-country celibacy is not forced, no Bullas are issued against the traditional form of rite and discipline to the Greek Rite Catholic Church in the United States of America the faithful are disturbed - with all kind of unwanted reforms. How can the Greek Rite Catholic Church exist in the Old-country with another discipline, another generic rite, another then in the United States of America? If the married clergy were good for 300 years in the Old-country EVEN AT PRESENT, why is it bad, accursed and sinful in the United States? If celibacy is so good, then why doesn't the Roman See "LOVE" our Old-country brothers as much as us, Why doesn't Rome make them for-



tunate with the same favor as we are favored ( Because the Old-country bishops of Ungvar - Presov and Hajdudorog opposed celibacy, that is why celibacy was not introduced in the Old-country). We cannot understand, how the same rite and the same discipline can exist in different forms without the change of its character? How can exist in the Old-country the Greek Rite Catholic Church with its rite and discipline and differently in the United States of America.

It is necessary for us to occupy ourselves with the not consequent deficiency, found in Hodinka Antal's book, because his history of the Munkacs Eparchy seems to be not an important source for those, who doubt the two sided contract obligation of the Ungvar Union.

We acknowledge and respect Hodinka Antal as a good compiler, collector of historical material, especially, because he himself admits, that he met with hardship from the part of the Secretary of the Propagation of Faith Congregation, when he was collecting material in Rome concerning the history of the Munkacs Eparchy. He mentioned that: "it was necessary for him to give, pay a lot of money for the transcript of the documents. Out of all this we can see, that even, that he Hodinka Antal knew the Oldslovanic Rusin, Latin, German and Hungarian languages, most of the documents were written in those languages, still others had to copy these documents for big money."

Such a condition, i.e., the stated complaint of Hodinka Antal is in itself not a very important matter, but it permits us to doubt that he actually was able to see all the documents or that he received a copy of all the documents.

What stops us here and forces us to doubt; the fact that Hodinka Antal states the document of the Union was not written in 1646, when the 63 priests appeared in Ungvar and proclaimed the Union in the presence of Bishop George Jakusics. The circumstances and opinions of many historians, also a healthy logic presupposes, that such an important act could not been made without a written document. This seems all the more true, because Bishop - George Jakusics invited the priests by mail to attend the Synod in Ungvar. The priests could not invented the conditions about which we know that had been described in the petition of the clergy in 1652 in the Ungvar chapel, which were approved in writing in 1648. These 63 priests had to know about them earlier, they had to confer with each other and agree in this matter. They had to go to Ungvar prepared. Neither did Bishop George Jakusics go to Ungvar without knowing what the clergy were thinking, and have in mind. Most probably he must of received some prior notification about it in writing and he too invited the clergy by mail for the Synod.

It was a suprising matter concerning the most important act - and the conditions of the declaration and loyalty to the Roman See that minutes were not written. Hodinka Antal states, that there is no trace of such minutes, therefore such minutes were not written. Still Hodinka Antal does not doubt that the Union was concluded in 1646, and acknowledges that since May 23, 1644 to May 14, 1648 there is no written document, but a document of May 14, 1648 proves that the Union of the clergy falls on that date.

We are well aware that Bishop George Jakusics died in 1647 and



it is stated that the Union was concluded in his presence. On account of this statement, it is not correct to assume as appears - in the document of 1652, that the Union was concluded in 1649. We repeat again, that all logical remarks prove, that a document was written about the concluding of the Union of Ungvar in 1646 . But this first and very important document was lost. According the opinion of Hodinka Antal, there was no document.

Let us look now in a history of another not as important document. We are aware, so does Hodinka Antal admit, that in 1652 a petition was written to the Roman See about accepting the Rusin clergy in the fold. In this document, three conditions concerning the Union are described in concluding of the Union in Ungvar 1646 (1649) Hodinka Antal in this document, which he named "UNION DOCUMENT": In January 1652 Primate George Lippay is writing the document .(It is sad to say, that even this letter was lost). In this letter Primate George Lippay sent or intended to send a petition of the clergy, January 15, 1652 in which he reported the Union - with the Roman See. This petition of the clergy is not mentioned in the original document, but, we are aware of it from a translation copy which is in Pozsony (Bratislava) Chapter Archives.

The less important documents about which Hodinka Antal gives a detail description, were not lost, but especially those documents in which the conditions and circumstances of the Union are described, which were important documents. A strange matter.

Can we be blamed for our doubts ?

Can we be blamed for saying that in this matter we see somewhat a tendency of an evil minded work, from the part of those , whose interest requested it be set aside and keep in secret all that which is most important for the Greek Rite Catholic Carpatho Rusin people. We believe that already then some 300 years ago, that the enemies of the Uniate Church, skilfully, alertly, hid all, which could documentarily prove the rights of the Greek Rite Catholic Church, its clergy and faithful.

WHEN HODINKA ANTAL ADMITS THE EXISTANCE OF A DOCUMENT OF - 1652 EVEN THOUGH THE ORIGINAL DOCUMENT WAS LOST, SHOULD WITH THE SAME LOGIC HE ADMIT ALSO, THAT THERE WAS A DOCUMENT OF THE UNGVAR UNION IN 1646

Hodinka Antal did not do all that. What is worst he tries to belittle the importance of the document of 1652 and writes:" It is impossible to depend on the 1652 year conditions of the Union because Rome never saw them nor approved them. The one sided agreement cannot obligate the other part.

Our remarks to all this are as follows:

1. Hodinka Antal contradicts himself, when he states, that this document was sent or should been sent to the Holy See ,with Primate George Lippays letter, which he sent in January 1652.

2, Hodinka Antal writes: on the foundation of the last letter of Primate George Lippay, the Pope gave over the matter to the Propagation of Faith Congregation, about which Primate George Lippay in July of that year writes, not to the Pope, but to - the Congregation.

3. Hodinka Antal writes:" Pope Alexander VII approved Parthenius as a Bishop. We are also aware, that the clergy requested the approval in the same petition in which were the conditions mentioned.

Therefore: Anthony Hodinka himself is nullifying his statement as if the Pope of Rome did not know anything about the matter of the Ungvar Union. Beyond measure, he is making it impossible - for himself to decidedly conclude it, when on another page he writes differently. ( By the addendum we wish to mention the cited book an official book of Vatican: Cofif. Can. Orient. Ponti - Fasc. VIII. studi Storici sulle fonti del diritto can. Orient. - (Tip. p. Vaticana Part - Rut fontes jures canonici Eccl. Ruthenae. The composer of this part is Dionesius Holovecky, O.S.B.M. an Ukrainian.

Writes as follows:

" Synodus Nationalis (Latinorum) in Trnava, anno 1648 celebrata in qua praesens fuit Petrus Parthenius Rostosinsky Episcopus - Ruhenorum Subcarpatia, petendo Unionem, cum Ecclesia Catholica Unia facta fuit solomniter in Ungvar dei Aprili 24, 1649 (sed quo jure?) praesentibus 63 sacerdotibus Ruthenis". A national Synod of the Latin Rite was held in Trnava in 1648 at which Peter Parthenius of Subcarpatia was present, requesting a Union with the Catholic Church. The Union was established in Ungvar April 24, 1649 (se quo jure?) in the presence of 63 Rusin clergymen.

To the question of D. Holovecky, "sed quo jure? By what right was the Union of Ungvar concluded by the 63 clergymen? Our reply is as follows:

Such a question is valuable enough at present, after the 300 year of the existing Union, and still more, because D. Holovecky, could of easily find for himself a reply to this question of "Lae-tentur Coeli" Bulla. But, the fact is that the concluded Union is acknowledged in Rome, in the official publication. In this paragraph it is written: " Anno vero 1652 Januari 1. celebrata fuit Synodus Ruthenorum in Ungvar, in qua petebant Unione cum Romana Ecclesia et confirmationem Episcopi Partheni, confirmatio Partheni venit per Breve Alexandri P.P. VII. die VI, 1655.

This is a proof, that Rome was notified about the conclusion of the Union and that the petition of the clergy then, therefore the statement of Hodinka Antal is not correct, that this document was not seen in Rome in 1652.

Furthermore we are aware, that the 63 priests in Ungvar placed their Profession of Faith in the presence of Bishop George Jakusics in 1646 and declared, that they acknowledge the Pope of Rome as the Head, under the three conditions. On the foundation of this, others later on also joined the Union. Now it is necessary for us to consider the following facts:

1. The Union was concluded under conditions before the representatives of the Roman Catholic Church. Primate George Lippay who was delegated by the Pope, was aware of all this and agreed with it, eo ipso on the foundation of these historical facts.

2. In a Union there are two parties and conditions.

3. In the above given (1-2-3) it is clear, that the Pope of Rome was notified and was aware of the conclusion of the Ungvar Union.

Consequently the statement of Hodinka Antal generally said that the Union does not obligate the Pope of Rome, because he is not aware of it. This will not stand.

Concerning the claim, that the Pope of Rome did not approve - the Union, we wish to remark, that such a testimony is contrary

to documented historical facts, documents of the Holy Roman See and the past 300 years of the Greek Rite Catholic Church of the Carpatho Rusin people. The illogic and impossibility of such a statement we have already proved.

Now the question is: If it is true, that the conditions of the Ungvar Union do not obligate the Pope of Rome, because he did not see the document, therefore he could not approved it , then WHAT ?

Then we must think about the juridical principle philosophy, namely: If I present another party anything under condition, what so ever, and if the other party does not receive it in its hands. according by my knowledge, my presentation, my act has no obligatory strenght, not for him, nor for me. Only in a case, there is an exception of this principle. In case the other party is a minor (under age).

Therefore when Hodinka Antal says, that the conclusion is a one sided, one which cannot obligate the other party. He concludes that the document of the Union of 1652 does not obligate the Pope of Rome. But, it still obligates the United ones. This is contrary to the most elementary scientific science law. This is contrary to logic, this is contrary to justice.

If they are opposing us with the argument that the Pope of Rome did not see the petition of the clergy, wishing to unite, therefore he is not obligated to respect the conditions of the Union, then with this it is expressed that the Union does not exist.

We do not believe that the opponents of the Ungvar Union wanted to announce that, because it is a actual fact, that the Union exists. It is also a fact, that the Roman See knew about the Union.

Hodinka Antal is very weak with his juridical philosophy , when he says: that the document of Union 1652 does not obligate - the Pope, because at that time it was not seen in Rome.

The Pope of Rome is not a person, but an institution. Therefore it is not important, that the Pope did not see the document then, or later. When ever Rome saw the Union document, then it was seen and when it was seen, Rome was notified at that moment about the Union. At that moment the Pope was obligated to take interest in that Union, then Rome could have done the following:

- a) Approve it by announcing it.
- b) Or not to approve it saying that the Union of Ungvar is not accepted.
- c) Or "tacite" approve it. Qui tacet consintire videtur. - This rule of law exists in all legal systems beginning with the Roman Law up to the Churches Canon Law.

Even if it would allow, that Rome did not publish the approval of the Ungvar Union, it is known, that she approved it "tacite" and later on approved it with her deeds.

Furthermore: If we would accept this stipulation, that the Union in its character is a "petition", then how could Hodinka Antal and others who refer to him say, that , that petition of the clergy, who wished to unite with Rome, Rome did not approve it ? That would been a very suprising move from the part of the Pope - of Rome, who always is working for the Union of all churches.

From the above it is evident, that Hodinka Antal made his con-

clusion concerning the value of the Union document, acknowledged its existence, even that, that this document was known to the Pope of Rome, then got lost illogically and totally ignored the juridical Law of Science, logic and the healthy mind.

We conclude with that, that according our opinion there is an Ungvar Union which was from the very beginning a conditional petition, which in case of announcement or tacite acception by the Roman See ( as an institution) it becomes a two sided obligatory act. Such a proposition is proven. The contrary is not.

Ergo: The UNGVAR UNION has a character of a contract, and no one can by itself, without the other party change it or destroy the Union totally or its parts. This is our opinion and conclusion in an agreement with facts. This is an opinion of well known - Church historians.

( It is impossible to refer to the Union conditions of 1652 since Rome "NEVER" saw them, nor confirmed them. Make note of the word "NEVER". It is suprising when serious persons permit themselves freedom to falsification).

#### THE SITUATION OF THE UNION IN THE UNITED STATES OF AMERICA

It is interesting to study the development of this STRUGGLE, which was waged against the forceful introduction of celibacy . This struggle began immediately when the first Greek Rite Catholic priest appeared on the horizon of the United States of America. It is generally known, that this struggle was not provoked by Rome, not by the Greek Rite Catholic people or clergy, but by the higher Roman Catholic clergy with their impatient temper towards the Greek Rite Catholic Church, because the Greek Rite Catholic PRIESTS WERE MARRIED MEN. It is not necessary to repeat the known particularities details. We do not wish in the repetition of this belittling and daring injustice to move the hearts of the readers. We only wish to state, that our people and our clergy, always viewed this struggle as not caused by Rome, but by persons, who - had no right to mix into our affairs. They wished to dictate to us, if not directly, then indirectly. All this was done by certain clergy of higher authority without prudence in their actions - or motives.

They began to struggle against us, or over us, when the first immigrants, and first priests arrived. At that time they knew - nothing or very little about us. In their ignorance they went against us as if we were not full members of the Catholic Church, which they intended to defend from "SCANDAL" of our clergy family life, a defence which was not very succesful for them on account of "SCANDALS" of some of the celibate Latin Rite clergy.

We all are aware of the first cause of the struggle against - us: Rome is attempting to force celibacy upon us, and other reforms according the taste of the local Latin Rite clergy. We bravely opposed such orders, which caused us so much inconveniences during the past 50 years. If we would have known, that the - will of the Roman See is totally independent from material ..... strenght and moral inflation of some high placed American Roman Catholic authorities, then our behaviour would been different.

If our bishops and the clergy would freely arrive to the conclusion, that some reforms are necessary for the well being, of our

Eastern Rite Church; if such reforms have been introduced in a practical method and with prudent respectful feeling to our people; If there would been tenderness from the part of the reformers, then we could have recommended and judged the matter with other feelings and cooperate with those, who wished good deed with such reforms. But, the matter is totally different. The historical facts are that the Roman Catholic clergy acted with hostility towards our Greek Rite Catholic Church in the United States of America.

Bishop Soter Ortynsky acknowledged this fact in his Pastoral Letter of August 25, 1913. ( In this letter he is pleading to free the Greek Rite Catholic Church from foreign influence and expresses joy to be free from the Latin Rite Bishops.).

There is a great difference, between the tone of late Bishop Soter Ortynskys Pastoral Letter and the Pastoral Letter of Bishop Basil Takacs of May 18, 1931. Bishop Basil Takacs writes in the words of the Latin Rite Bishops, who do not care to see the freedom of the Greek Rite Catholic Church about which Bishop Soter Ortynsky writes so inspireingly.

Bishop Basil Takacs writes as follows: We will not be self-confident, that the Catholic Church will not exist without us, that we are indispensable in the program of the UNIVERSAL CATHOLIC CHURCH. On the foundation of this we cannot dictate or refer to the contract of Union, securing certain privileges. From our part that would be the testimony of our weakness, because the 300 year old Union should been tied stronger with the Church of Christ and inject in our hearts a practical religious life, respect of the Church authority and the feeling of obligation,... If in this matter fear is found and we have a serious reason to recall, that, it is the fault of our ancestors, that we have the least of our dignity, we should deny it, because otherwise it would mean the destruction of our rights to exist.

These words are every way offensive. Out of these words the only thing we can see is that Bishop Basil Takacs is repeating the standpoint of certain Roman Catholic Bishops of the United States of America: " If you do not want to live the way we request of you through Rome, if you do not stop recalling your contract and traditions and the 300 year old Union laws and rights, if you dare to express your sorrow, then WE DO NOT NEED YOU. The Universal Catholic Church will exist without you, and you are not indispensable from the Church's program. ...." To speak in such manner it is not a prudent move, it does not agree with the principles of the Catholic Church. For us to deny our feelings and our love for our own, to protect our personal dignity is to condemn our ancestors, who united with the Roman See. This is a very strange recommendation. If we are the children of our father can we not express our sadness before our Father ? If we refer to the traditions and the 300 year old Union of our ancestors, we show that the customs of our Church are pleasant to us. How can we be the witnessess of our poor status and destroy our rights of existtance ? From one day to another such important reforms cannot be introduced and due to circumstances. The shortness of time makes it impossible to prepare the people for these reforms, contrary to their feelings and understandings.

To accuse the Greek Rite Catholic clergy and the faithful, of

wanting to dictate is not correct. We all are aware (so is Bishop Basil Takacs), that the Roman See received many petitions from us during the past 42 years, and that Rome itself was aware in 1914 about the injustice of time and opportunity to force reforms against the sentiments of the people and clergy. It is a very rude act to hurl the charge at the people and clergy. (A charge we heard with indignation and bitterness from our own bishop). - That THE CATHOLIC CHURCH WILL EXIST WITHOUT US; that we are mistaken if we think that we are indispensable in the program of the Universal Catholic Church, and that our apprehension and natural opposition of reforms destroys the right of our existence.

It is very sad to read such words, because we are aware, that competent persons repeatedly expressed themselves, that Rome is not forcing these reforms, but the Latin Rite clergy of the United States of America is. We are well aware that the cause of this struggle is not a dogmatic one, but a lesser matter, i.e., ritual.

When the multitude of Papal documents repeat the holiness of rite, eastern discipline and reminds the Latin Rite Bishops to respect those, then there is no place to speak to us as if we were totally superfluous and not wanted in the Catholic Church..According to our humble opinion such a tone and standpoint is one of the great reasons, that the struggle became bitter and unsparing.

Bishop Basil Takacs writes in his Pastoral Letter "All the rights and privileges of our Greek Rite Catholic Church are left to us ONLY THE MARRIAGE OF THE CLERGY IS TAKEN AWAY. The matter in question is of discipline and does not concern Faith or Rite, as SOME THINK AND WISH TO INCITE CONSTERNATION AND FEAR AMONG THE PEOPLE.

This proves that the bishop himself acknowledges the violation of the RITE, which is apt to cause consternation and fear. We are also aware, that the question involved is a lesser matter. Is it necessary to scandalize the people by forcing such matter which is of a lesser importance to cause a struggle, in which the people can easily be destroyed, weakened in many more important matters and prospectives.

Rome gave a reply to this matter repeatedly (even the Pastoral prudence gives its reply.). When Rome became aware that the "EA SEMPER" Bulla is unbearable for the Greek Rite Catholics in the United States of America, the Bulla was revoked.

Permit us to place on record the following facts: according to the testimony of a letter No. 14, 244-3 of September 1, 1913 sent to Fr. Theodosius Vaszocsik from the Apostolic Delegate. "EA SEMPER" Bulla was only modified so, that the bishop did not have to ask for permission in administration matters as previously. The Ea SEMPER " Bulla has been changed only so far as it relates to his jurisdiction. As for the rest of the "EA SEMPER" it remains unchanged. The same is in the Decree of the Congregation of Propagation of Faith No 33-346 of May 28, 1933, where it is expressly stated that it concerns only the full jurisdiction for Bishop Soter Ortynsky and his successors.

The "EA SEMPER" Bulla was revoked in its totality "TACITE" by the Congregation of Faith August 17, 1914. This decree begins with the words: "CUM EPISCOPO GRAECO RUTHENO". (Roma locuta causa finita.).

Still Bishop Soter Ortynsky December 12, 1913 signed, accepted and approved the request of the Johnstown Ecclesiastical National Congress in which are the following:

Paragraph 24. "The Bishop is to ordain even the married seminarians to be Greek Rite Catholic priests according the rights and ascribed by the Church".

Par. 25. "The Bishop is to protect and defend the Greek Rite Catholic Rusin Church and the Eastern Rite."

This is proof that the bishop did not look at the "EA SEMPER" Bulla concerning celibacy and the violations of the Eastern Rite, which was still in force, even though Bishop Soter Ortynsky was in a similar situation, even more burdensome position than Bishop Basil Takacs. He openly expressed himself against the order of the "EA SEMPER" Bulla, which caused unrest among the people and clergy.

If Bishop Soter Ortynsky could have done this, then, why should our self defence mean the "DESTRUCTION OF OUR RIGHTS OF EXISTENCE", as Bishop Basil Takacs wrote in his PASTORAL LETTER of May 18, 1931

How could Bishop Soter Ortynsky "ACCEPT AND APPROVE" the request of an Ecclesiastical National Congress, when he was aware - that these requests are contrary to the order of the Congregation of Propagation of Faith. We do not believe that Bishop Basil Takacs wished to blame the late Bishop Soter Ortynsky for his self confidence in his accepting and approval of the requests of the Ecclesiastical National Congress. Would Bishop Basil Takacs name it a poor testimony? We do not think, that Bishop Basil Takacs wished to blame Bishop Soter Ortynsky with the charge that he was rushing "TO DESTROY OUR RIGHT OF EXISTENCE". Then neither can the present faithful and clergy be blamed.

In reality neither Bishop Basil Takacs nor we believe, that Rome would really and absolutely, without a reason wish to introduce reforms as they are presented to us.

We doubt that we are indispensable for the Catholic Church - and not wanted in it.

WE DO NOT BELIEVE THAT WE HAVE THE RIGHT TO EXIST ONLY, IF WE RECEIVE THE APPROVAL OF EXISTENCE FROM THE PART OF THE ROMAN CATHOLIC CLERGY IN THE United States of America. We also do not believe, that Bishop Basil Takacs veriously and actually believed - what he wrote in his PASTORAL LETTER, namely, that all those who oppose the reforms have the thought in mind that the Universal Catholic Church would exist without them. Perhaps the Bishop intends to frighten the defenders of the Eastern Rite. Instead, the Bishop made them bitter and their feelings were deeply offended, - when they acted according their conviction. Finally it is necessary to remark, that scaring and blaming do not have a convincing strenght.

#### RITE - DISCIPLINE AND MISSION TERRITORY

In the very beginning of the struggle against the forceful introduction of celibacy in which, the clergy and people visualized an attempt to violate the Eastern Rite. Contrary arguments were - formed against opposition. We have quoted the PASTORAL LETTER of Bishop Basil Takacs of May 18, 1931, in which Bishop writes : "All

the rights and privileges of the Greek Rite Catholic Church were left for us by the Roman See, it only took away the right of - the marriage of the clergy, which is a disciplinary matter and does not pertain to Faith or Rite, as some thought and stated, to raise in the people consternation and fear".

The question of RITE and DISCIPLINE is a matter of theological Science. We laymen cannot ascribe to ourselves such a right or give an opinion from our part. Not educated in theological - studies we may present such remarks of undoubted, specialists, - members of the Church Science, who are accepted, known and qualified in the theological questions. Every right minded person can make his conclusion on the foundation of the presented opinion - of theologians.

In the above given quotation of Bishop Basil Takacs, he is making a distinguishing point between discipline and rite. He says clearly, that celibacy is a matter of discipline and not of rite, therefore celibacy has nothing to do with the rite,.

We have at hand the minutes of the Clairton, Pa., and Homestead, Pa., Court cases. In these Court cases Julius D. Grigassy, as a secretary of the Greek Rite Catholic Exarchate, of the United States of America, testified in Court, that marriage of the Greek Rite Catholic clergy is the most important part of the Eastern Rite as a disciplinary matter. Such an opinion of one, who not only because of his education and knowledge, but, also because of his office carries more weight and more importance than we are aware. Julius D. Grigassy is also a great factor with the Bishop in our Exarchate. Julius D. Grigassy contradicts even the Bishop and all those who state that a RITE and DISCIPLINE are separate matters and are not tied together. Such a stand of Julius D. Grigassy is not new. In the Old-country he wrote articles - titled: THE MOST HUMBLE PETITION TO ALL ORDINARIES OF THE GREEK RITE CATHOLIC EPARCHIES, OF THE OLD-SLOVANIC RITE", which was - printed in the "DUSPASTYR" in 1924. In this article he presented a very good project to compose uniformity, to unite in the RITE of the Greek Rite Catholic Old-Slovanic Rite to secure a healthy development and a future of the Greek Rite Catholic Church of the Old-Slovanic Rite. In this article Julius D. Grigassy presents a decision in defense of marriage of the Greek Rite Catholic clergy, underlining the words of Canon Law, that even in the Canon Law of the Church the discipline of the Eastern Rite is mentioned often. Canon Law refers to the Law of the Latin Rite Church, which obligates the EASTERN CHURCH ONLY in nature and matter which concerns the Eastern Rite Church."

He does the same in that part where he speaks about marriage of the seminarians: clerics, seminarians of the Eastern Rite of Major Orders, exception is the position of a bishop, it does not forbid the material position position before ordination and for the upkeep of purity as much as they are obligated; That those that sinned against it commit a sacrelige".

Here we are aware, that Julius D. Grigassy does not agree with the statement that the marriage of the clergy as such, as a matter of discipline does not belong to the terrain of the Rite.

In general, in the Old-country and in the United States of America the stand of our clergy was always such, that the marriage of the clergy is a part of the Rite.



May 8, 1916 a pamphlet appeared by the pen of Michael Artim, J.C.D. In the mentioned pamphlet titled: "R I T U S " we read the following:

" Rite, includes not only "HOSPODI POMILUJ" but, also all single species of the Greek Rite Church as well as vesting, the text of the language of the ritual book, fasting prescribed by the Church, MARRIAGE OF PRIESTS, Julian Calendar and all the customs used in the Church."

In 1902 in Ungvar a little book was published, titled: "PIDALION" in which we read that the main rule ( principle in the administration of the Latin Rite Church is, what is expressed in Canon Law. Laws: all the acknowledged Church Rites are to be preserved in their totality as much as possible and that the married Greek Rite Catholic priest is a matter of RITE, which is acknowledged in the 13th Canon of the Trullian Synod of 1692, on the foundation of which Pope Benedict XIV in his Bulla "Etsi Pastoralis" writes as follows:

" Etsi expectendum, quam maximae esset, ut Graeci, qui sunt in sacris ordinibus constituti castitatem non secus ac latini servarent; nihilominus ut eorum clerici, subdiaconi, diaconi et presbyteri uxores eorum ministeris retineant, dummodo ante sacros ordines virgines non viduas neque corruptas duxerint."

In 1596 the Brest Union was concluded. Among the conditions of this Union it is distinctly expressed, that the marriage of the Rusin clergy remain inviolable. The exception was priest twice married ( dvuženstvo). This was necessary, because a few years ago Skarga a Jesuit presented a project, according to which the right of marriage will be taken away from the Uniates, i.e. , from the Uniate clergy. In the later Unions this condition is not mentioned separately.

This does not mean, that the marriage right is given up. When in the later Unions preservation of the Rite is spoken of, as in the first condition of the Ungvar Union, the preservation of the MARRIED CLERGY IS INCLUDED in the preservation of the Rite. Consequently the uniting clergy and the representatives of the Roman See with this acknowledged, that married clergy is a matter of Rite.

Certain opposers are trying to limit the territory of the rite as it would contain only the liturgical formalities. The content of a Rite is a much wider, as the book of Canon Law testifies, written by John Aloysius Duskie, the title of the book is: "THE CANONICAL STATUS OF THE ORIENTALS IN THE UNITED STATES" 1928. This book is approved by Censor: Thomas J. Shanahan and the Archbishop of Baltimore, Md., Michael J. Curley. John A. Duskie is a known authority on the pages of our Church life, writes as follows:

"The Latin word "RITUS" signifies the form and manner of any religious observance. It may indicate various religious customs, usages or ceremonies. There is another connotation of this term - which is important to observe.

In the secondary or derivative sense, a Catholic Rite may designate a group of Catholics who have a proper liturgy for all sacred functions, a proper liturgical language, and are governed by a particular Ecclesiastical discipline; i.e., Catholics of the Greek Rite

Hence the term "Catholic Rite" with reference to the Easter-

ners designate a group of Eastern Catholics or a local church - within the Union of the Catholic fold. This "RITE" or group is distinguished by certain characteristics of a proper liturgy, LITURGICAL LANGUAGE AND ECCLESIASTICAL DISCIPLINE".

Of all this it is evident, that the special discipline is not separated from the Rite, but belongs to it as a qualified mark - of it, the change of discipline means also a change of Rite. In general John Duskie did not make a sharp boundry between the Rite and discipline. He considered the discipline as part of the Rite, because in the matter of Rite he places FASTS and Confirmation, etc... In this matter John Duskie stands is the same as the stand of Julius D. Grigassy .

It is very important what we read in the book of John Duskie concerning the activity of the Roman See concerning the Rite and Discipline of the Eastern Church..

"Pope Pius V. .... permitted all rites that could prove an existence of two centuries to remain intact". .... "The Church never demaded a uniformity of rites so long as these liturgical expressions has as a basis the unity of faith". .... "Hence when any Eastern group which had fallen from the unity of Church - through schism or heresy again sought admission to the true fold, Rome did not demand a substantial change of rites. The only request was a Profession of Faith in the Catholic Creed and the abjuration of any heretical doctrine. .... Beyond the necessary - changes, the Holy See has always been anxious for the preservation and continuance of Eastern Rite". ... Rome has always recognized that ecclesiastical customs are not the essential elements, so long as there is unity in Catholic doctrine and teaching. The fact that the Eastern Churches have different customs and ecclesiastical laws vindicates the general principle of the Church - that she does not arbitrarily impose uniformity in these matters. A law, properly speaking, in an ordinance of reason, and as such it must consider the circumstances of person, time and place.

Legislation enacted with such consideration should result in prudent provisions. A few statements taken from the pronouncements of the Holy See and the Roman Pontiff, plainly manifest that - the Uniate Eastern Church rites and customs have not only been tolerated, but approved, protected and preserved". ... "Rome does not force the Catholics of the East to change their ancient rites and laws so long as they are in no wise opposed to Catholic doctrine and practice. ... Benedict XIV gave the result of their deliberation, which insisted upon this general principle in regard to Eastern Laws and customs: NIHIL ESSE INNOVANDUM".

Our stand concerning the forceful introduction of celibacy is founded on the same opinion and persuasion, as is presented by - the cited words of an excellent Doctor of Canon Law John A. Duskie. We are aware that the Roman See does not request and cannot request the change of the rite or discipline, because it would oppose the principle of the Church, whos reality is "NIHIL ESSE INNOVANDUM" . In the Eastern Church, the laws (orders) given by the Roman See - must consider circumstances, persons, time and place. John Duskie acknowledges that the "EA SEMPER" Bulla, which provided a separate status, for the Greek Rite Catholic Rusins in the United States of America. Since it was not entirely satisfactory, was of - short duration. The Decree : "CUM EPISCOPO" which followed and -

still continues in force has given the Greek Rite Catholic Rusins in the United States of America a status in harmony with that of their native land".

This shows, that during the administration of the late Gabriel Martyak it was not a law. "The Holy See has taken in consideration the traditions of the Eastern Church even beyond the confines of their respective countries or Patriarchates".

On the foundation of such remarks from a person of a Latin rite, expert on Church Laws, the only thing remains for us, not to loose hope. We struggle against such orders which are directed against tradition, customs, laws and discipline, i.e., against the RITE of the Greek Rite Catholic Church.

What is the foundation of this, what is the reason of such a law against the married clergy of ours? John A. Duskie says: ... in the judgement of the United States of American Bishops, the presence of married priests constituted, AT LEAST AT THAT TIME - (1890) a grave scandal to the Roman Catholics and non-catholics.

We repeat that, that a "GRAVE SCANDAL" which was caused by our married priests "for the Roman Catholics and non-catholics" existed ONLY IN FANTASY OF THE LATIN RITE BISHOPS, because it cannot be proven with facts that the married priests actually caused somekind of a scandal in the United States of America, among the Roman Catholics or non-catholics. Since when is a respectable family life a "SCANDAL" in the Church? Since when is a Sacrament in the Catholic Church scandalous?

Such a standpoint of the Latin Rite Bishops is and will be - the greatest hindrance against the Union of Orthodoxy with Rome. It is a very weak argument and a pharisaical demanding with such an argument the change of traditional discipline, which is a part of the Eastern Church. John A. Duskie acknowledges the short duration of this argument in his statement: "AT LEAST AT THAT TIME" (1890). We repeat, at present the argument of the "GREAT SCANDAL" is impossible according John A. Duskie.

When the "CUM EPISCOPO" was issued (1914) for the United States of America, celibacy was not mentioned as a qualification of a Greek Rite Catholic priest, who was permitted to go for mission service as missionary in the United States of America, as it is - consequently according the meaning of Canon 22, the previous restriction, that only single - celibate priests are permitted to the United States of America, does not exist in this Country", i.e., the order for the introduction of celibacy has no power. It was revoked in 1914.

So the matter stayed to 1928 and in 1929 we received the "CUM DATA FUERIT" Decree. Such an experimentation is not a prudent deed, neither can one say that such an experimentation is beneficial for the Greek Rite Catholic Church. Such an experimentation - can destroy the Greek Rite Catholic Church of the Eastern Rite in the United States of America. Such an experimentation is contrary to the principles of the Church and the promises of previous Popes. On the same poor foundation of "SCANDAL" it would be possible to request the change the celibacy of the Latin Rite clergy, to be married clergy.

We do not wish to go into particulars in these matters. Shortly we wish to make a few remarks concerning the argument, that our Eparchy in the United States of America is a MISSION TERRITORY.

We reply to this with the remark of a well known Church authority professor of the Ungvar Greek Rite Catholic Seminary Dr. Julius - Hadzsega. He writes in the "GÖRÖG KATOLIKUS SZEMLE" (1907). Can we consider the American Eparchy a MISSION TERRITORY? Who is doing the mission work there? Not the Latin Rite or the Greek Rite - Church is doing it. In the sense of the Church Law the word "Mission" refers to unbelievers and schismatics. .... This would be a grave mistake from the view of Church Law.

We have the opinion of another Churchman Geza Petrasovics, who also writes in the "GÖRÖG KATOLIKUS SZEMLE" (1908) in the following manner: The "EA SEMPER" Bulla speaks about a MISSION TERRITORY and mentions Mission Church when it is establishing an Eparchy in the United States of America. .... Not one of the Greek Rite Catholics in the United States of America is a mission subject, nor are they in a group a mission morally or lawfully. The priests cannot be missionaries. The Latin Rite clergy are not missionaries in Hungary, because they are not spreading a new religion, but caring to save the religion in the people, who were seeking work in the United States of America.

We are remarking and adding to this point of view, that in the United States of America there is NO MISSION TERRITORY. Precisely, because there are Greek Rite Catholics there.

Julius D. Grigassy foresaw and wrote in 1924 that, our Eparchies in Galicia, Czechoslovakia, Hungary, Yugoslavia, United States of America, Canada, etc. even though they have in general the same rite externally, still there is a wall between them, which is similar to the Chinese Wall, because internally there is no such an internal vein that would cross over and give life to each Eparchy. If this condition will continue on, then there will not be a unity among the Greek Rite Catholics of the Old-Slovanic Rite and in a short time the mark of unity will disappear, and every Greek Rite Catholic Eparchy of the Old-Slovanic Rite, even being subjected to the highest authority, i.e., the successors of St Peter. Day by day they will part away from the brotherly Greek Rite Eparchies and will function separately independently, not fulfilling the wish of our Saviour: "THAT THEY ALL BE ONE".

Julius D. Grigassy wrote the truth, but at present he does not want to remember his wise, prudent words, even though he sees the division of the Greek Rite Catholic Eparchies, by introducing all kinds of unreasonable reforms and novelties according to the wishes of the Latin Rite clergy. It is possible that he is not aware of all this, that the unrest of the Greek Rite Catholics is combined with unpleasantness, because of imprudent and unreasonable reforms directed to one goal: To shatter the Greek Rite Catholic Church that it to become a prey of Latinization.

#### L A T I N I Z A T I O N

The forceful introduction of celibacy in general is considered as a first step to Latinization of the Eastern Rite. If the opinion be right or wrong can still be debated. But, such a feeling exists among the Greek Rite Catholic faithful and the majority of the clergy. It is necessary to admit in the interest of truth, that the whole matter is not without a foundation. Read the history of the Church in Hungary, to see the continuous work of introducing Latin-

zation in the Eastern Rite Church. In the early Hungary the Eastern Church especially during the first three centuries of the independent free life of Hungary the Eastern Church was strong and notable. But, the Roman Catholic Churches' imperialism stubbornly led its politics of Latinization. With forceful methods by the use of diplomacy they were able step by step to weaken and just about eradicate the life of the Eastern Church in the territory of Hungary.

The Carpatho Rusins stood up most stubbornly against the tendency of Latinization of Rome, even though at that time there existed the most cruel Latinization politics. There is no place at present to occupy ourselves with this matter. But, those who wish to know more about the persecution of the Greek Rite Catholic Rusins from the part of Latins may read the book of Nicholas A. Beskid "KARPATORUSSKAJA PRAVDA" in which there are many details about persecutions. Among others he writes: "Pope Gregory in his Decree of July 14, 1372 ordered the Krakow Bishop to drive out the Rusin Bishops from the whole territory. "Brevi Manu". In Poland the Eastern Rite Divine Services were named idololatry, their churches were compared with the Jewish Synagogues. Their churches and other properties were rented to Jews, from whom it deepened will they permit them the Orthodox to use the churches for Divine Services, or not. Up to 1501 they repeatedly rebaptized those Eastern Rite persons, who changed to the Latin Rite. It is known, that in those days only that was considered Catholic religion, which was expressed according the Roman Latin Rite.

In Hungary Latinization became powerful during the reign of the ANJOUS, who were by birth Italians. On account of this reason the Carpatho Rusin territories were under the supervision of an Italian, namely DRUCETH (family).

The people suffered immensely under the forceful Latinization leaving the valleys and running to the mountains, ..... In 1471 Cardinal Mark arrived in Hungary to convince King Matyas, to take care of the remainder of Rusins, to destroy them. True, King Matyas did not do that and with this the Latinization did not end, it still continued more or less severely.

When the Habsburg Dynasty received the Hungarian throne, than the Rusin people, especially during the time of Reformation and counter Reformation had suffered still more. They stood between the two fires in a frightful position. They were persecuted by the Reformers and also by the Roman Latin Rite Catholics. Nicholas A. Beskid writes that it is characteristic, that the Latin Rite Church appropriated for themselves some of those churches of which who returned from Protestantism being Uniates, as in Jakuba Vola, Lipjani, Licert by Obisovce, Sedlica etc. ....

Clara Barkoczi the sister of the Hungarian Primate and Stephen Bornemisza Saros County Lieutenant especially distinguished themselves in Latinization.

They with the accompaniment of police, surrounded churches, broke the church doors and entered, led only by the Latin rite priest, where he placed a Host (wafer) on the altar. With this act the church became a Latin Rite Church. There where the people protested against such a force, the rebels placed them in prison, from where they were not freed until they transfared to the Latin rite religion. ... They were not let free until they promised to become apostles of Latinization. Many Rusin churches -

were destroyed, ..... then came the Jesuits who hurriedly preached to serve the same goal. The consequence of their work was that the number of Rusin churches in Spis County at that time were 45, and in time of Primate George Lippay only 13 remained, says Nicholas Beskid.

Further we read the following" The Greek Rite Catholic Bishops subjected themselves in all matters to the Eger Latin Rite Bishop, becoming ordinary Vicars. They were obligated to make - the Profession of Faith before him and under an Oath give loyalty. Without the approval of the Eger Latin Rite Bishop they had no right to call a Synod, visit a church, ordain a priest. .... There were times in the Munkacs Episcopal Consistory when Latins occupied the first place and the first ones who signed on the - Munkacs letter head paper, were the Latin Rite priests with his assistant, ... The Uniate filial churches were ascribed to the - Latin Rite priests, .... etc..

The Latin politics were ready to make whatever kind a sacrifice to gain their goal. With the intervention of the Government they turned to Andrew Bacsinszky the Greek Rite Catholic Bishop - of Munkacs Eparchy, with a proposition, that he lead his church - in such a manner as to destroy the Eastern Rite and completely fuse it with the Latin Rite. For this work Bishop Andrew Bacsinszky was promised that from a Uniate Bishop he will become a Latin Rite Primate of Hungary. Bishop Andrew Bacsinszky did not accept the deal. For such a great honor, the Miter of a Primate of Hungary, he did not sell or betray the Eastern Rite.

The Latinization politics against the Eastern Slovanic Rite began at the time of SS. Cyril and Methodius, who were preaching the word of God in the SLOVANIC language. The German Latin Rite Bishops accused them at Rome with paganism. The Holy Apostles suffered immensely. In 870 Pope Adrian at the Constantinople Synod permitted Methodius to celebrate the Divine Liturgy in the Slovanic language (Exception was to read the Gospel in Latin). In 874 Pope John VIII. writes as follows: Now our letter directed to you through Bishop Paul of Anconita, we forbid you to celebrate the Divine Liturgy in the Barbaric Slovanic language. Methodius did not obey this order, neither did he obey late in 879, when the Pope repeated the prohibition, but remained faithful to the Catholic Church up to his death. He did not care about all kinds of - persecutions, nor for his disobedience, because he knew, that he was right.

In Methodius's person Latin politics found the greatest opponent also the gratitude of the Slovanic Christians people who elevated him to the line of Sainthood, even that St. Methodius was never canonized by the Roma Latin See according the present day prescriptions. A suprising thing happened that the Roman Pope - Leo XIII, bowed before the many centuries of practice and opinions of the Slovanic Catholic Christian world. In his Encyclical he called the attention of all the Bishops of the Catholic world to acknowledge Cyril and Methodius as SAINTS, and in honoring them prescribed a Divine Liturgy. ( Vidi: Humer Nándor " A Szláv Kereszténység Hazánk Mai Területén a Honfoglalás Előtt". Humer Nándor - is a member of the St. Stephen Society 1895 Budapest. Also Jan - Stanislav " Risa Velko Moravska - Sbornik Vedeckych Prac".

It is a century old tradition with the Latin Rite Bishops to

oppose the Eastern Rite. We must admit that they many a times invoked the Popes of Rome to issue orders, which otherwise would - not been issued. When the Pope received exact, true information, the orders were always revoked and the enemies of the Eastern Rite were reprimanded that they not disturb the Eastern Rite Churches.

Indirectly even this is testifying to the Latinization politics that a whole line of Popes had to issue Bullas, in which - they, with sharp and direct words, even with threat of punishment had to defend the Eastern Rite Church from attack of Latinizators.

Such were the Bullas as: "ETSI PASTORALIS, DEMANDATUM COELITIS, ALLANTAE SUNT, ORIENTALIUM DIGNITAS" etc. On the sources of these Bullas, Adrian Fortesque writes the truth, "That not one of the Popes ever forcefully requested all Catholics to embrace the Roman Latin Rite. The whole trouble is that many Latin Rite Bishops, beginning with the time of SS. Cyril and Methodius up to the present day, the many American Latin Rite Bishops, do - not want to understand that "CATHOLICISM" needs unity in faith, but not in rite. (Adrian Fortescue's conclusion is: "In faith and morals we all have one standard; in rites different races have their own customs. The Uniates have exactly as much right to their venerable liturgies and customs as we Roman Catholics have to ours". But all this many Latin Rite Bishops do not acknowledge in practice. Therefore on account of such circumstances, it is not without a reason, that the Popes repeatedly were obliged to defend the Eastern Churches, that their Rite not to be swallowed up by the forceful Latinization.. No wonder then that Adrian Fortescue writes as he does to prove: that the Eastern Rite Catholics are not secondary, second class Catholics, and that the Roman Catholics have no right to think that they have priority in the Catholic Church, above other Rites. He is fighting as the Popes fought against FANATISM and IMPERIALISM of those Latins, who forgot, that Christ Himself was not a LATIN and that Latinism for the first time met with Christianity in the end of the third and beginning of the fourth century.

When the Union was concluded in 1569 in Poland a thought was at once awakened about "UNITY" from the part of the Latin Rite Church authority.

In 1577 Peter Skarga, S.J. published a book titled; "O JEDNOSCE KOSCIOLA BOZEGO" - The Unity of God's Church. This book testifies according Peter Skarga S.J., opinion that unity is only possible through Latinization. He recommended the following:

1. Destroy the married clergy.
2. Destroy the SLOVANIC language in the Liturgy.
3. Free the clergy from lay influence..

The first two opinions show clearly his latinizing intention. In reply to this book a great storm of opposition arose from the Eastern Rite Church. Peter Skarga, S.J., was a so prudent man that he acknowledged the principle, that the CATHOLIC CHURCH respects all the Rites. In the second edition 1590 he left out the two mentioned propositions.

In a book titled "THE RUSSIAN CHURCH" from the pen of Brian Chaniov we read, that in Brest, when the Union was concluded in 1595, nothing else was done only the acknowledgement of the Pope of Rome and the dogmas of the Roman Catholic Church. But in 1720



at the Zamosc Synod other moves were made to form uniformity with the Latin Rite. Certain Latin Rite Holydays were accepted as Boze Tilo, change of vestments, liturgical books, in order to adopt - them more closely to the Roman practice. A clear admittance of - Latinization.

In another book we read these reforms were regarded in Rome as regrettable and ill conceived. (Vidi: Korolevsky, " UNION ISM" 1927). The Latinization attitude became a dangerous movement concerning the Union. We do not think that the Latinizing fanatics ever stopped dreaming of their goal. They choose other methods which were sharp and irritable. They continued their work silently, imperceptibly, stubbornly not considering the Bullas of Popes which defend the Eastern Rite.

Pope Leo XIII published the Bulla "Orientalium Dignitas" in which he assures Eastern Rite Catholics, that their rite and customs remain inviolable. But the Latin Rite clergy did not pay attention to this Bulla, as it is noted in the "Ea Semper" Bulla in which there is not ONLY an order about celibacy, but also about Confirmation and other matters. ( No one can say that the - administering of Confirmation by a Greek Rite priest is "SCANDALOUS" matter, as the Latin Rite bishops argued against the marriage of the Greek Rite Catholic priests, i.e., that it is "SCANDALOUS".).

The "EA SEMPER" Bulla is a proof of the Latinizing tendencies against the Eastern Rite in the United States of America. Let not our brothers destroy and say that no one wishes to Latinize us. Not even the Latin Rite Catholic Churches circles deny that.

Read the New Edition of the "CATHOLIC ENCYCLOPEDIA DICTIONARY, i.e., the modification of Eastern Liturgies, by Latin usage, Roman vestments, separation of Confirmation from Baptism etc, the importation of Western popular and ascetical practices and the - imposition of specially Western provisions of Canon Law among Catholics of Eastern Rite. Legislated against Pope Leo XIII in his Constitution "ORIENTALIUM DIGNITAS", and under the title RUTHENIAN RITE. The use of the Greek Rite in Old-Slovanic, but it has been subjected to a deal of Latinization. .... The use of RIPI-DA, ZEON, and ANTIDORON is abandoned, the Roman sequence of liturgical colours is followed, some translated Latin formulas take the place of those in their own books. ... etc.

Thus in the order of Pope Leo XIII respected in the United States of America. Again in the cited Catholic Encyclopedia Dictionary that this Latinization is translated through the influence of the Latin Rite upon the Eastern Rite through schools, seminaries, missions etc. ....

Right in front of our eyes Latinization is introduced silently, but gradually. In our churches Latin Services, Latin customs are introduced: In schools they are teaching according the Latin taste. Some seminarians are educated in Latin seminaries; In our schools are Latin Rite books are in our childrens hands , depicting the Latin form of Church services, Latin rite vestments. Many of our clergy are helping such a Latinizing influence , when they tell the faithful that we are Roman Catholics of the Eastern Rite and sending them to Latin Rite Churches, and the Latin Rite clergy laugh at them. They never announce that the Greek Rite Catholic Church is as good as the Roman Catholic Church.



Finally, our own Church authorities do not oppose such a silent, gradual Latinization, on the contrary they seem to support it.

Can we be surprised under such circumstances, that the forceful celibacy is considered the first decided move of Latinization ?

It is impossible, and we are aware, that the same person, who state that our church is not Latinizing, that there is no Latinization tendency are well aware that the matter is not that as they say. They cannot be blind before historical facts as well as present day facts. They see all that we see, what all the people and clergy see, that the goal of the Latin Hierarchy in the United States of America is to change the Eastern Rite so, that not even a trace of it remains.

#### U K R A I N I Z A T I O N

The Church must stand above nationalism, because it cannot be an instrument of national politics. Faith and nationalism are two different matters. To mix these matters is a dangerous matter for the Church and nationality. Some people are trying to give the Greek Rite Catholic Church (Uniate) an exclusive (UKRAINIAN NATIONAL CHARACTER, especially when it concerns the MALO-RUSIN, MALO RUS'KIJ NAROD. This is not a very happy deed. To prove this separately seems to be unnecessary matter. On the contrary it is necessary to show the sad consequences of such an Ukrainian politics within the Greek Rite Catholic Church in the territory of Galicia and Podkarpatska Rus'. We are aware that in Galicia and PODKARPATSKA Rus' "ORTHODOXY" is spreading. In Galicia, in the past time a remarkable number of people went over to Protestantism. According authentic information this apostasy from the Greek Rite Catholic Church has its reason, in great part in fact, that leaders, Bishops of the Ukrainian Church, fanatically represent the Ukrainian idea, which is contrary to the sentiments of their own Rusin faithful. They are trying to spread their ideas through the Church.

It is not our concern to occupy ourselves with the question, is the Ukrainian national idea legal or illegal "per se". But, being aware that the Carpatho Rusin people oppose the Ukrainian national thought ( they hate the national Ukrainian ideology) consequently we must state that the Ukrainian Church politics are very dangerous for the Church.

Using the Uniate Church for spreading Ukrainization could be one reason for apostasy in the United States of America. That such a danger exists can be noted in what happened in Podkarpatska Rus' where a great number of the intelligentsia left the Uniate Church on account of emigrant Ukrainian politics in the Munkacs Eparchy territory.

To belittle such a movement would be childish thing, although we cannot approve the movement of the intelligentsia, neither can we condemn them. Condemnation belongs to the Church authority, which selfishly and contrary to the petitions and protests of the Carpatho Rusin intelligentsia, led such politics a question which they had no right, because it was abusive for the faithful.

Even that in our Eparchy in the United States of America such a direct danger of Ukrainism at present do not exist, but we must acknowledge, that there are among our leaders those who sympathize with the Ukrainization politics. Secondly we must have in mind,

that in the United States of America there are two Eparchies, - which are according to their character Ukrainian. In the Old-country the Ukrainian politics are led stubbornly. It is natural for us to feel, that we can fear the influence of such politics, from the part of the Old-country Eparchies and our own Ukrainizing - Church members, who mix faith with politics. Secondly we must also admit that in the Ukrainian Eparchy a continuous trend exists - to make it a separate Ukrainian Rite. Therefore we can name this movement a Church Ukrainizing movement, against which many protests were made by the Carpatho Rusin people.

Our opponents state, that there is no such Ukrainian politics in the Church. To refute their statement we shall present some facts.

The sadest deed in this matter is that the leaders of the Ukrainian politics are in Rome, they are close to the throne of the Holy See occupying important offices, abusing their position with all sort of methods to spread Ukrainization in places where people definitely oppose it. On the foundation of authentic facts we must say, that it seems to us at present that Rome in matters of the Greek Rite Catholic Rusin Church is dictated to by fanatic propagators of the Ukrainian movement. They look hostilely at those Uniate Rusins who are not inclined to the Ukrainian national ideas. Consequently if such politics continue from above, the Carpatho - Rusin people will have to defend their own national interests. - Such politics can easily lessen the confidence of the people concerning Rome. If Roman publications will continue Ukrainian politics, to harm the Greek Rite Catholic Rusins. Then it will not be justified to shout "ANATHEMA" at opposers of the Ukrainian politics. Justice will condemn those who thoughtlessly caused a scandal, by using their Church positions to propagate political ideology, not considering the views of the faithful.

At present Fr. Augustine Volosin in the Munkacs Eparchy is at the helm of the Ukrainization movement. The same Augustine Volosin in 1930 wrote the following against UKRAINIZATION:

"This horrible contagious infection of Ukrainism and radicalism, which is spreading lately in Galicia so ferociously, alienating the Rusins from the Church, language and EVEN THE RUSIN - Name, is spreading not love, but fearful hatred." This EPIDEMIC - this plaque, yes, this EPIDEMIC was brought by Bishop Soter Ortynsky to the United States of America. Bishop Soter Ortynsky gave himself to be a guardian of Ukrainism. Whom our people knew as those in whom the main political deed is hatred against all, - who do not accept their teaching, especially against those Rusins who energetically stick to their historical writing, language, rite and do not wish to fight against their blood brothers. ( Kalendar Misjacoslov 1909, Ungvar. ).

A colossal difference between the past and present standpoint of Augustine Volosin, is clear. But then Augustine Volosin was a MONSIGNOR, most probably the new honor obliges him to be an Ukrainian, for the sake of some Ukrainians in Rome.

To prove that Rome is becoming influenced by Ukrainism and that the Ukrainians have a possibility and national influence upon the Greek Rite Catholic Church and that they are working in the interest of spreading Ukrainism in the Uniate Church, we will recall some facts:

In 1933 the Eastern Congregation published a book , titled :

" CODIFICATIONE CANONICA ORIENTALE", in which are compiled sources for the composing of the Eastern Churches Laws. The Imprimatur is given by Cardinal Sincero the Secretary of the Eastern Churches Congregation. Consequently this book represents the official Eastern Congregation, in whose hands is the fate of our Eparchy also.

The FOREWORD was written by P. Dionisius Holovacky, OSBM, the highly regarded Basilian Father. This book also represents the official views of the Order of St. Basil the Great, an Order which in the past was a staunch defender of RUSINISM and the Uniate Church.

In the first line of the foreword written by P. Dionisius Holovacky, OSBM is very clearly said:

1. Rutheni seu Ucraini ....

In the third paragraph, the first line says: "The RUTHENIANS name themselves exclusively as Ukrainians, the Russians name them MALO RUSINS. The name comes from the : Galician, Carpatho Russians, Carpatho Ruthenians, Hungarian Greek Rite Catholic, Austrians, Poles national Ruthenians".

After such remarks P. Dionisius Holovacky, OSBM, gives a historical remark about the "ECCLESIA RUTHENA".

We are aware that the Latin word RUTHENUS is a corrupt translation of the word RUSIN ( RUSYN ) Rus'kij, this word's translation appears in the Papal Roman Churches documents to signify the Rusin people. But, P. Dionisius Holovacky in Rome as a "Delegatus Ruthenus" for the codification of the Church Law happily announces, that from now on " RUTHENI or Ukrainians .... name themselves EXCLUSIVELY UKRAINIANS. Being that he speaks about the "ECCLESIA RUTHENA", it is understood, that there, where the Latin word "RUTHENUS", it is to be understood that it means Ukrainian, i.e. Ecclesia Ruthena, means Ukrainian Church.

This is not satisfying. Even those Greek Rite Catholics who are Hungarians (Hungari Graeco Catholici) are Ruthenians as the Carpatho Rusins. According to the explanation of P. Dionisius Holovacky even they are Ukrainians. In Czechoslovakia we find 650,000 such Ukrainians, writes P. Dionisius Holovacky, OSBM.

It is very evident that P. Dionisius Holovacky, OSBM in the light of his words appear to be straight forward Ukrainian fanatic. He changes even a Hungarian to be an Ukrainian and dares to state such a lie that in Czechoslovakia are 650,000 Ukrainians. ( From where he gets these facts we do not know.) It is impossible that he could not find the newest statistics of Czechoslovakian nationals, which could easily convince him, that he is not telling the truth. It seems that for P. Dionisius Holovacky, OSBM the truth is not important, only one thing is important: - the spreading of the Ukrainian propaganda for whatever it is worth. - He did not consider that this false fact in the foreword reduces his authority in his book, which is very important for the whole Church.

How fanatical and Ukrainian is P. Dionisius Holovacky, OSBM is characterized in his Foreword, where he expresses his gratitude - to all his co-workers among others he mentions Dr. Joseph Mackov, who is at present in the United States of America and is a Vice Chancellor of our Eparchy. Dr. Joseph Mackov was a student in Rome for years. We note from P. Dionisius Holovackys foreword that Dr. Joseph Mackov was his co-worker in compiling the book. Holo-

vacky writes: Gratias ago Rmo d. Josepho Mackiv. The Ukrainian fanatic p. Dionisius Holovacky OSBM even Ukrainized his name according the Ukrainian law of orthography, placing "i" in the name instead of "o" It is well known that the Eastern Congregation is influenced by Ukrainization. Therefore it is natural for us to - fear the Ukrainization, because they are dictating the present politics of our Church and are using their authority to spread Ukrainism. From this very unpleasant consequences can affect the Church.

It is a known fact, that some of our seminarians in Rome are educated by P. Dionisius Holovacky, OSBM. Therefore the situation under which our seminarians find themselves is as follows:

Permit me to quote Alexius I. Ilkovic, who was a student in the Papal University in Rome under Professor Dionisius Holovacky, OSBM.: "In the summer of 1931, I attended philosophical lectures in the Papal University "De Propaganda Fide" in Rome, being a student of the Ukrainian College, where I was under the discipline - of P. Dionisius Holovacky, OSBM. and P T. Haluscinsky, Editor of "DILO". Both of them are known as defenders of self saving Ukrainism. I never tried to nor did I mix political matters with religion, ..... I formed my conviction in Rome at once in the Ukrainian College, where at that time were 17 Carpatho Rusins, the majority of them were from the United States of America. We found ourselves actually not under Catholic, but Ukrainian terror, led by the fanatic superiors. The Ukrainian Church authorities are not free from sovinitic hatred towards the Rusins in Rome. I could say a lot more about that, but, I did not do that until now, nor - do I intend to do it.

In a conversation with P. Dionisius Holovacky, OSBM. my former superior, Rector, I told him, that I will fight against Ukrainism, for pushing their non-catholic goals in the Catholic Church. Which declaration I did not recall, ...."

Therefore our American seminarians are under Ukrainian terror in Rome. We can imagine, when they return, what kind of politics they will lead: Such as they were terrorised by: their heads being filled with such propaganda that instead of the word RUSIN , RUTHENUS ALWAYS READ + UKRAINIAN, whether it pleases the Carpatho Rusins or not.

An identification of Ukrainian politics with the Greek Rite - Catholicism, to present Ukrainism as the salvation of Catholicism among the Slovanic people everywhere repeated by Ukrainian propagandists.

In the care of Ukrainians our seminarians are filled with the spirit of hatred against their own RUSIN PEOPLE. But, these people do not want to be, and will not be Ukrainians, nor Latins, but will remain Eastern Rite RUSINS.

Did these honorable, respected hard working people deserve this, that their sons be educated against RUSIN nationalism ? Here we do not wish to sound our deep grief above this sad fact, but with the strenght of our knowledge we say, that our Carpatho Rusin people, do not want to see in their churches, places to propagate Ukrainism. We protest against such a socalled Ukrainism - which is patended as a potent of Catholic salvation. We see in - all this, that it is not so. The Ukrainians are loyal to the Roman See only for the sake of Ukrainism.

Try to touch their compass. Then they will begin to speak another tone as they did, when the Roman See became aware of the bitterness of the RUSIN PEOPLE, in galicia "they dared" to appoint a RUSIN, not an Ukrainian bishop for the LEMKO territory. Poland is going against Catholicism as if Catholicism and Ukrainism is the same. Rome is hostile to the Ukrainian people as if satisfying the RUSIN LEMKO request would be an attack against the Ukrainian propagandists.

Since when do the Ukrainians have a preference in the Greek Rite Catholic Church ? Since when must every Carpatho Rusin or Hungarian be an Ukrainian. On what foundation are they naming our RUSIN Bishops Ukrainians ? Look into the newspapers and books published by Ukrainians, there you will find an insulting rebaptism: We are CARPATHO RUSINS, not Zakarpatsky Ukraincy; Bishop Basil Takacs is a Zakarpatskij Ukrainskij Bishop for Czechoslovaks, Hungarians (risum teneatis amici), LAUGHTER HAS A FRIEND) and Jugoslavian Ukrainians. Even Bishop Stephen Miklossy (Bishop of Hajdu Dorbg, Greek Rite Catholic Hungarian Eparchy. Bishop of Hungarianized Ukrainians. Still the opposing party is telling us that there is no Ukrainization in our Church. Why do not the Hungarianized and Czechoslovak Bishops speak up against such false identification ? Perhaps they are under Eastern Rite Congregations pressure, to deny their nationality. Who can explain to us that under what rule is such a matter in the interest of salvation of souls ?

Prince Alexander Volkonsky says: "The Ukrainofile assertion that the Ukrainian nation tends decidedly towards Catholicism, is a pure invention THE VERY OPPOSITE IS THE TRUTH" ... and in the truth the Catholic Church wants nothing, but freedom of conscience for its success. For this it is not needful to divide Russia in any case, there is no case to support Ukrainian seperatism".

Prince Alexander Volkonsky is a known priest in Rome, he is not fighting against the not existing matter, when he writes. He is a Russian Catholic priest; he is fighting against the existing Ukrainian movement which is unmercifully destroying the confidence of the Russian Greek Rite Catholics who are desiding about the matters of the Uniate Church in Rome.

#### ELECTION OF A BISHOP

It is not a disputable matter, that on the foundation of the Ungvar Union (1646) our clergy had the right to elect a bishop for themselves. The Union was concluded under this condition. This right was in practice, in case of Bishop Peter Parthenius and Andrew Bacsinszky. It is undiniable that our clergy NEVER abandoned this right, only under forceful circumstances it had to suffer the violation of this right. It is clear that the clergy did not yield their rights and is an acknowledged fact, that the clergy were forbidden to live with their right. We cannot accept this ordinance - as if this right was abolished. Whenever there was an occasion to mention the necessity of this right it was presented, e.g., in 1870 when Church Autonomy was debated in Hungary. The cessation of right happens only in case deliberated refusal of right, or self willed stopping of use of the right; or in case the person do not exist. We doubt, that the politics of the Roman See would have taken away the right especially in such case, when the right is

clearly secured and assured.

The Ungvar Union must be integrated with all the conditions . So the second condition which speaks about the election of a Bishop by the clergy, must be respected, if the concerned group wish to escape the righteous accusation of the wrong intention of living up to the right. Such law does not contradict the foundation of the truth, nor the traditions of the Church.

Therefore here in the United States of America, where great religious freedom exists, where no Kingly Dynasty, no Sovereign politics mix into the internal life of the Church. The Greek Rite Catholics righteously can speak about the renewal of the law, i.e. , right of election of a bishop by the clergy. Such an argument to live with this right could lead to sinful politics and agitation, it will not stand and is degrading to the clergy.

Besides this, it is a fact, that the present system is not without fault. We are aware, that the appointment of a talented Greek Rite Catholic Bishop is ignored, so are the interests of the Church and the lay authorities. We all are aware about cases in which persons were nominated Bishops, whom only Rome knew and on account of their inability they will not be beneficial only - harmful to the Church. We are convinced that, if the clergy would have free possibility to use their right in electing a bishop , - such a system many times would be better for the Greek Rite Catholic Church.

Here we must make a note, that in the United States of America, that in Roman Catholic Dioceses exists a method that they yearly select responsible candidates for the Episcopal authority. In this manner the Roman Catholics have the possibility to select a candidate a responsible person to be a bishop. They select those whom they deem worthy to be a bishop.

( Such a system does not cause a possibility of agitation).

We do not have even that possibility, even that the Ungvar Union secured for us the election of a bishop by the clergy. This right was stopped one sidedly, forcefully, therefore even at the present day it must be considered to exist..

REV. S T E P H E N   V A R Z A L Y   S U S P E N D E D  
Pastoral Letter. February 23,  
1935, No 49.

.....  
With a sad heart I am notifying all concerned, that I was again forced to place one strayed priest of our Eparchy, namely : Stephen Varzaly, Editor of the A.R. Viestnik under Canonical penalty. The decision was brought by the Eparchial Tribunal August 31, 1931, which was approved by the Metropolitan Tribunal of Philadelphia, Pa (Roman Catholic) August 10, 1932, and by the Holy Congregation of the Eastern Churches, also approved by the Holy Father of Rome January 7, 1933.

I deem it to be my Archpastoral obligation, to place him back into the state, as he was placed August 23, 1932, i.e. the state of EXCOMMUNICATION.

On the foundation of this my decree therefore Stephen Varzaly again:

1.    Suspensus est ab officio.
2.    Privatus est ab officio et beneficio

3. Privatus est a jure deferendi habitum ecclesiasticum , quae privatio secumfert prohibitionem exercendi ministeria quaevis ecclesiastica et privationem privilegiorum clericalium; et tandem:

4. Excommunicatus est a sine totius S. Matris Ecclesiae.

It is not necessary to describe these principles, which force me, as the Ordinary of this Eparchy, to give and announce the decree. Only in general I will remark about some of the moves, which were made by Stephen Varzaly as a priest and member of the Holy Mother Church.

Stephen Varzaly, as a priest spurned Canonical Laws, without any permission served distant faithful, who were not his parishioners (Baptized, performed Marriage and Burial, etc.....).

Stephen Varzaly as an Editor of a religious newspaper, promised many times in writing and verbally to the Ordinary, the Apostolic See, that in the future he will edit the newspaper according a respectful Catholic spirit.. He degraded the newspaper , that it is not worth of criticism, e.g.:

1. With false evil intention explained to our faithful the sad fate of the Latin Rite faithful who were persecuted for their faith in Mexico.

2. Falsely stating the orders of certain Ordinaries, e.g. : Bishop Ladyka of Canada.

3. Falsifying the Church History, e.g., the Spanish inquisition

4. Proclaiming the non action of the Holy Fathers decision , making a fool before the faithful concerning celibacy.

5. Beside the above mentioned, he formally called on - the clergy and laity to disobey, not only your Ordinary, but also the Apostolic See, because the Eastern Congregation has no power over us, and that it does not represent the will of the Holy Father.

Stephen Varzaly as a member of the Holy Mother Church, from the time he was graciously freed from censure, fell so deep, that it is not worth mentioning.

Above everything are his terrible statements made both to the clergy and laity in which he tramples upon the foundation of the moral law of the Holy Mother Church. (Cfr. words in the A.R.Viestnik, e.g.):

1, According the Roman logic and moral, Fr. Sarmatiuk, could have a housekeeper, also a servant girl and live with them, because this belongs in foro interno and there is no permission to be suspicious about all, after all, the Housekeeper and servant girl are holy persons.

2. Let all married clergy, especially the young ones who - are so blindly obedient, think over, what would they do, if Rome in a year or two would issue a decree, that in the United States of America they must leave the wife, children or the parish and go to the pasture. Logically that is and will be the second move of the Eastern Congregation, if celibacy will conquer.

3. In the glorious Roman Encyclicals announcing the Holiness of Marriage, the obligation for the laity of bringing forth - children, under anathema they are forbidding abortion, and forcing the clergy to be celibates, and permit not only successful, but often at the same time Polygamy is permitted, without fruit, i.e. - using all kinds of methods against the fruit of the womb, i.e., - the children

The same Stephen Varzaly dared to assert of the earthly representative of Christ to Whom He Himself gave the power to teach All Nations even to the end of the world, that the Holy Father, Pope of Rome, in his Decree, allows a kind of murder by those priests who, on the basis of the dogma of the Holy Church, choose for themselves a more perfect state of life.).

The measure is full. Time for examination is given to Stephen Varzaly, that he take the example of the Prodigal Son, who returned to his father, from where he left.

He instead of resting in the arms of his father, pushed aside the hands of the father extended to bless him, slapping the face of the Holy Father, Pope of Rome, the loving Father who was giving his cheek to kiss.

O God be gracious to him.

February 23, 1935

From the Eparchial Ordinariate  
Basil Takacs, Bishop.

#### MINUTES OF THE SOJEDINENIJE MEETING HELD IN BRIDGEPORT, CONN.

A.R. Viestnik, September 26, 1935

pp. 6-7. August 1, 1935.

#### Paragraph 70.

The Chairman proposed the celibacy question, asking about the possibility of sending a committee to the Holy Father Pope Pius X.

The debate began:

Dr. GEORGE VARGA: According the decision of the Detroit, Mich. Convention, we should send a committee to Rome with a petition requesting the abrogation of celibacy. A three member committee, two representatives of the Sojedinenije and one from the Church authority, should go to Rome. The two member committee of the Sojedinenije should be two clergymen.

FR. DESIDERIUS SIMKOW: Opposed the sending of committee to Rome, because such a committee will not be accepted, therefore it will not reach its goal.

FR. JOHN KRUSKO: A committee should go to Rome with the cooperation of Bishop Basil Takacs.

MICHAEL KOPASZ: We still did not use all our armour in this struggle. I am reminding all, that the forclosure of the mortgage on the Bishops Residence is still not done.

JOHN MASICH: Concerning the matter and the committee, who negotiated with Bishop Basil Takacs and the Apostolic Delegate the Bishop promised, that he will go to Rome to have celibacy recalled. This promise was not kept.

DR. TURCHIK: The cooperation of the clergy is necessary in this matter, the struggle is hopeless, unless the clergy take an active part in this struggle.

FRANK HABZSANSKY: What about the absence of the loyal clergy who promised to cooperate with the laymen, but later on stepped aside. But the officers of the Sojedinenije worked conscientiously in the interest of the people.

NICHOLAS SOLAK: I doubt, that the PASSIVE RESISTENCE will be successful, if the bishop existed for three years, he can do it for another year, until the Convention. I oppose the sending of a committee to Rome.

The debate continued and all the officers took part in it. The



debate was about the FIRST MORTGAGE on the Bishops Residence.

JOHN POPP and FR. STEPHEN VARZALY: proposed that the FIRST - MORTGAGE be reopened and the Sojedinenije Officers be empowered - and obligated to request the Legal Advisor, to start a process on the mortgage of Bishops Residence. If the Legal Advisor would refuse to begin the process, then the President of the Sojedinenije is called and empowered to hand the matter to Frank Habzsansky, the Sokols Legal Advisor. Proposal was unanimously accepted.

MRS ANNA KALNAS: Proposed and Fr. Desiderius Simkow seconded the proposal, that the minutes of the special meeting between the Officers of the Sojedinenije and Sobraniye in the Willian Penn Hotel be published in the A.R.Viestnik, and the Sokol. Unanimously accepted.

.....

Nicholas Solak

John Masich

SIGNATURES:

Dr. George Varga, Rev. Desiderius Simkow, Rev. Stephen Varzaly		
George Yuhasz	Michael Antonik	Peter J. Mackov
Anna V. Pijatnik	Justine Skarlos	George Komlos
Anna Kalnas	John M. Macosko	George Bovankovich
Michael Timko	John Popp	Michael Dunay
Michael J.Yuhasz Jr.	Andrew Hleba	Michael Yuhasz, Sr.
John M. Herock	Frank Habzsansky	Andrew Dickey

THE " AMERIKANSKY RUSSKY VIESTNIK " IS EXCOMMUNICATED

Pastoral Letter Homestead, Pa.

No 291/1935, November 20, 1935.

Being that many imploring requests were unsuccessful, even - the protests of the local Eparchial Ordinariate, as well as the clergy of our Eparchy, in which the officers of the Sojedinenije Greko Katoliceskich Russkich Bratsv in the United States of America were asked to stop these religious anarchial agitations, which have continued for many years in the official newspaper the A.R.Viestnik, and that such agitation is really leading to a full destruction of the Church discipline of the Holy Mother Church.

On account of this reason:

I Bishop Basil Takacs, with my given Apostolic authority and with an acknowledgement and approval of my Church Superiors, am forced to place under Church Censure - EXCOMMUNICATION - the Greek Catholic Russian Brotherhood - the Amerikansky Russky Viestnik - or useing another word the Church terminalege - place it on - " I N D E X ".

Consequently under punishment it is forbidden to any member of this Eparchy to read this newspaper or to give it to someone to - read for them. This my strict prohibition by disobeying a member of the Holy Mother Church commits a MORTAL SIN, the absolution of which through the authority of this document I hold for myself, i. e., until further notice of mine in this matter, from the moment of accepting this my document. I am taking away from every confessor of our faithful the jurisdiction "Pro foro interno" and "Pro foro externo".

Although on the foundation of the Canon Law, all Episcopal - Laws, orders etc. After their promulgation have their obligatory strenght, still in this extra ordinary case my will and order

is, that every priest of my Eparchy in his church on November 24, 1935 during public services, orally announce to the faithful the contents of my Episcopal Decree. After this fact at once notify the local Eparchial Ordinariate by mail about the fulfilling your obligation.

I am convinced that those faithful who have a practical faith will accept this Episcopal Decree with joy and keep it. Those that do not have a living faith of Christ, or do not want to obey, to them let there be the punishment instituted by Christ Jesus: "If he refuse to hear the Church, let him be as a heathen and publican (Mt. 18-17.).

No 291- 1935

#### PROHIBITION FOR FR. MICHAEL STAUROVSKY

I am notifying the Rev. Fathers that at the same time Fr. Michael Staurovsky as a Spiritual Advisor of the Organization of the Greek Catholic Russian Brotherhood in the United States of America, was officially notified to at once break ties in all matters with the Editors of the A.R. Viestnik and stop writing in the Excommunicated newspaper.

No 241 - 1935

#### SUBMISSION OF FR. DESIDERIUS SIMKOW

I am notifying the Rev. Fathers, that Fr. Desiderius Simkow . at the request of the Eparchial Ordinariate, resigned from the office of Spiritual Advisor, an office he held to the present in the "SOKOLS of the SOJEDINENIJE".

No 292 - 1935

#### LOCAL INTERDICT

The faithful of parochial congregations:

1. The St. John the Baptist in Bridgeport, Conn.
2. St. Michaels in Rankin, Pa.
3. St. John the Baptist in Perth Amboy, N.J., stand by the clergy, who are under Church Censure by the Holy Mother Church.

Therefor:

I Bishop Basil Takacs, as the ordinary of this Eparchy, consider my strict obligation of my Church, to place the above mentioned parishes, congregations under Censure, i.e., "Local interdict".

Rev. Fathers keep this Episcopal Decree as a strict obligation in your churches to announce to your faithful during the Divine Services, and if necessary explain the Church penalty.

No 293 1935

#### THE PROHIBITION FOR FR.S ALEXIUS VISLOCKY AND ORESTES KOMAN

The Organization known as "SVOBODA" LIBERTY" at its last Convention totally departed from her goal, for which it was organized

Concerning the religious aspect. It changed its status secured its Greek Rite Catholic Russian character. They already are accepting Schismatics in their Organization; They are ignoring the Bishops rights. Without the Church authorities permission and knowledge they instituted a new Spiritual Advisor Office, they appointed the Spiritual Advisor. Therefore:

I Bishop Basil Takacs at the same time notified Fr.s Alexius Vislocky and Orestes Koman, when I am announcing the Office of the Spiritual Advisor an illegal office in the Organization "SVO-BODA- LIBERTY". I forbid them to have any contact with the Organization and its organ "VOSTOK". They must at once stop writing in that newspaper.

No. 292 - 1935

November 20, 1935, I have placed the A.R.Viestnik under "INTER-DICT - EXCOMMUNICATION" and withheld to myself the absolution of those faithful of ours, who disobeyed my order.

At the request of most of my clergy, to lighten the burden of the penitent during the Nativity of Our Lord feast period, I decided to delegate your Reverence, in my name to absolve in your parish the reserved sin of the true penitent and that in .... cases.

This power is given only to your person, only you can live with it, but, cannot delegate another priest with this power, and cannot absolve only your parishioners in your own church.

OFFICIAL NOTIFICATION THE AMERIKANSKY RUSSKY VIESTNIK IS  
TAKEN OFF CENSURE.

Pastoral Letter, February 17, 1936  
No 37 - 1936.

I am notifying the Rev. Clergy that of February 17, 1936, that I have sent the following letter to the President of the Sojedinenije.

Michael Yuhasz, Sr.  
President of the Sojedinenije  
Greek Catholic Russian Brotherhood  
Homestead, Pa.

Esteemed Michael Yuhasz, Sr.:

Being that you have satisfied my request and conditions, I am pleased to notify you officially as the President of the Sojedinenije, that the Censure is taken off the Amerikansky Russky Viestnik. Our faithful, through our clergy will be notified in the nearest future about this fact.

With respect  
Basil Takacs, Bishop.

The Rev. Fathers are notified, that during the nearest Divine Services they are to announce this matter to the faithful. At the same time I am authorizing all my priests, to absolve in confession those faithful who fell under "CENSURE" for reading the Amerikansky Russky Viestnik, giving them a penance of salvation.

Basil Takacs, Bishop.

J U D I C I A L     S E N T E N C E  
GIVEN BY THE TRIBUNAL OF THE GREEK RITE CATHOLIC EPARCHY  
PITTSBURGH, PA.

Pastoral Letter. August 3, 1936.pp.6,8.

1. PLAINTIFF AND DEFENDANT. His Excellency, our Eparchial Bishop Basil Takacs, Homestead, Pa., "THE PLAINTIFF" through the Eparchial "PROMOTOR JUSTICIAE", Very Rev. Valentine Gorzo, McKeesport, Pa., summoned in a criminal lawsuit the priest of this Eparchy, Rev. Orestes Chornock, Bridgeport, Conn., already burdened by various ecclesiastical censures.

2. THE MEMBERS OF THE EPARCHIAL TRIBUNAL. According to the expressed wish of the Bishop Basil Takacs, judicial duties in this lawsuit were performed by the following priests of our Eparchy.

a) "OFFICIALIS" Rev. Dr. Julius D. Grigassy, Braddock, Pa.

b) The "COLLEGIATE JUDGES": 1. Paul Mankovics, Punxsutawney, Pa., 2. Nicholas Szabados, Johnstown, Pa., 3. Stephen Loya "RELATOT", Portage, Pa., 4. Demetrius Yackanich, Trauger, Pa.

c) The duty of the "ADVOCATE" was performed by: "EX OFFO" appointed Rev. Desiderius Zubricky, McKees Rocks, Pa.

d) The duties of the "NOTARIES" were performed by Rev. Dr. Joseph M. Mackov, Wall, Pa., and later Rev. Dr. George Michajlo, Homestead, Pa.

3. "JUDICIAL FORMALITIES". required and prescribed by the Code of Canon Law formalities in the criminal trials ( i.e. citations, appointments, notifications etc.) were strictly observed as it can be seen in the acts and documents of this Eparchial Tribunal.

4. SPECIFICATIONS OF FACTS. Mr. Orestes Chornock. The defendant completely despised (vilipended) and disregarded all the ecclesiastical censures by which he was punished not only by this our Eparchial Tribunal (August 31, 1931), later ratified by the Metropolitan Tribunal of Philadelphia, Pa., (Latin Rite) as approved by the Holy See the Tribunal of Appeal in second instance (June 10, 1932), but, similarly despised and regarded as not existent the decision of the S. Congregation for the Eastern Church, which was approved personally by His Holiness PP. Pius XI and sent to us through the Apostolic Delegation in Washington, D.C., and was promulgated by our Ordinariate to our clergy (February 22, 1933, with this decision the petition of the defendant to be restituted " in integrum " was rejected. Notwithstanding, Mr. Orestes Chornock - having intirely rejected the ecclesiastical authority that of the Holy Apostolic See included, and as a priest, after being " deprived of his office and benefice", and after being "deprived of the right to wear the ecclesiastical garment", he refused with great temerity to abandon his office and benefice in Bridgeport, Conn., and spurning all his sacerdotal conscience, continued to perform all his priestly functions.

In meantime Holy Father extended to Orestes Chornock a great favor. Through the intervention of Pope's personal representative His Beatitude Peter Bucys, titular Bishop of Olympia, our Bishop Basil Takacs ( April 10, 1933) absolved Orestes Chornock "pro foro interno" from all censures under very light condition to procure for himself the absolution of them also "in foro externo" within a period of two months, but sad to say, that this favor extended -

by the Vicar of Christ with his Fatherly love, because frustrated by Orestes Chornock, and he within the designated time did - not send even his reply.

Orestes Chornock even later did not want to give any indication of his repentance, although Bishop Basil Takacs tried to - reach his fatherly admonition. On the contrary the defendant in - the mean time dared to commit a great crime. Orestes Chornock namely managed to transfer the deeds of the eccl. property of our church parish in Bridgeport, Conn. (Registered on the name of Latin Rite Bishop of Hartford, Conn.), on the names of lay persons - and induce the change of the original name of our church.

How deeply Orestes Chornock fell into the grip of an haughtiest pride can be inferred from his letter addressed to the Bishop Basil Takacs (August 16, 1935) in which although pretending his quasi-repentance, in fact he expressed himself in these words " By a desire of Bishop of Hartford ..... I ask to be absolved from all the censures unjustly inflicted upon me without any further conditions". In fact Orestes Chornock was not . ashamed to throw a suspicion on the highest person of Holy Father, who(in persona" ratified the last decision of the S. Congregation for the Eastern Church. The defendant in his blindness took under his feet even a fundamental principle of the Canon Law: First, See, cannot be judged by anybody " (Canon 1566).

At the beginning of this year Bishop Basil Takacs received some trustworthy informations, according to which the rumor spread that some censured priests in company with the Schismatic priests intend to organize a new "Eparchy" and at the same time elect their own "Administrator" in the person of above mentioned Orestes - Chornock. On the basis of documents, it can be certified that Bishop Basil Takacs with all the means and power tried to prevent such sad and illegal event, but without success. And in fact Orestes - Chornock was elected (February 4, 1936) so called "Administrator" and was solemnly "installed" (March 3, 1936 in the Bridgeport, Conn. church.

Even after this deplorable facts our Bishop Basil Takacs tried to bring back Orestes Chornock on the right road, but did not succeed. In his recent and to the Bishop Basil Takacs addressed - letter (May 5, 1936) the defendant expressed himself openly in - these terms:

a) He does not need to be reconciled with the Holy Mother - Church, for he is quasi most faithful member of the Church.

b) He would be reconciled with Bishop Basil Takacs, but only under the condition that the S. Congregation for the Eastern Church would retract its "unfortunate" decree "Cum data" and if the American Latin Rite Hierarchy would recognize as obligatory here in the United States of America the Union of Ungvar (1646). It seems that the defendant completely abandoned the way of repentance and would come not as a Prodigal Son, but rather boldly dares to impose his own "conditions" to the Holy Mother Church. Indeed, what a terrible blindness of blind.

5. TIME OF THE TRIAL. The lawsuit of Tribunal took place on May 27, 1936 at 2:00 P.M. with a strict observance of all the canonical formalities prescribed in such matter, especially, " Protocol Sessionis Tribunalis" supply of sufficient proof after the Collegiate Judges approved unanimously the request of "Promotor -

Justiciae" to declare the defendant "contumax" (obstinate), the judicial action took its normal course until reaching a final sentence (Canon 1842, ... ).

6. SENTENCE OF TRIBUNAL IS SOLEMNLY DECLARED:

1. Mr. Orestes Chornock is "ipso facto" excommunicated, being punished by the excommunication not only "simpliciter", but as well "speciali modo" reserved to the Holy Apostolic See.

2. Mr. Orestes Chornock is considered "infamis".

3. Mr. Orestes Chornock is declared "depositus" from the clerical state.

7. REASONS OR MOTIVES

A. IN THE FACTS.

a) It is a fact that Orestes Chornock disobeyed his own Bishop Basil Takacs, spurned the sentence of the Tribunal of the first and second instance, even disobeyed the Holy Apostolic See and refused to relinquish his office and benefice.

b) It is a fact that Orestes Chornock alienated, usurped and permitted to be arrogated to eccl. property of our church by transferring the legal rights of its ownership into the hands of lay people.

c) It is a fact that Mr. Orestes Chornock by denial of "Communion" with his legitimate Bishop Basil Takacs, by the acceptance and by being elected to the duty of so called "Administrator" and by permitting to be installed in this illegitimate or rather entirely invalid office, became in the strictest sense of word a "Schismatic".

d) It is a fact that Eparchial Bishop Basil Takacs extended his paternal warnings beyond and above the prescriptions and requirements of the Sacred Canons of the Church.

B. IN THE LAW - Here are brought forward the following canons concerning our case:

Concerning the Judicial Sentence n.l. : Can. 2346, Can. 2314, - par. 1. n. 2.

Concerning the Juridical Sentence n. 3.; Can. 2401, Can. 2314, par. 1, n. 2.

8. PUBLICATION OF THE SENTENCE. The collegiate Judges together with the "Officialis" decided and order to the respective clerks of the Tribunal to procure the publication of this our sentence as soon as possible, even in writing as indicated 3-tio by Can. 1877 of C.J.C.

9. THE EXPENSES OF SUIT. All the judicial expenses, we decide will be paid by Mr. Orestes Chornock (Can. 1851, par. 1.)

10. THE APPEAL. "Promotor Justiciae" because a penalty of "degradation" was not inflicted upon the defendant, interposed his right of appeal. Nevertheless, the Judges allege Can. 1880, n. 8. of C.J.C., where it is said : There is no place for appeal from the sentence in case of "contumax" who failed to free himself from it. Very good remarks are made in this matter by the eminent author P.J. Noval. "Who despised to hear an inferior judge has no right to be heard by superior one". Cfr. Commentarium C.J.C., l. IV, P.I., Romae 1920, p. 428.

Nevertheless, taking into the consideration special circumstances of our Eparchy, it is decided, that "Officialis" as soon as possible, will send a certified copy of all the acts and documents in the case of the S. Congregation for the Eastern Church to be

verified and approved concerning the legality of the definitive - sentences of this Eparchial Tribunal.

Given at the seat of Pittsburgh, Eparchial Tribunal (of GREEK RITE CATHOLIC), Homestead, Pa. (407 Tenth Ave, on this 27th day of May A.D. 1936

	Rev. Dr. Julius D. Grigassy, m.p.	
Rev. Paul Mankovics, m.p.		Rev. Nicholas Szabados, m.p.
Judex Collegialis		Judex Collegialis
Rev. Stephen Loya, m.p.		Rev. Demetrius Yackanich, mp.
Judex Collegialis Relator		Judex Collegialis

Commissioned : Rev. Dr. George G. Michajlo, M/P. Notarius.

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O O R F I G H T I N S E L F D E F E N C E !

A.R.Viestnik May 21, 1936.p.4.

I. A humble historian.

Every encounter consists of an attack and self defence. In the encounter, in which we are for the past 7 years, in the first instance, we are accused of attacking our Bishop, the Roman Catholic Hierarchy of America, the Oriental Congregation and eve the Pope.

The truth is that we are not attacking anybody, but merely defending ourselves and our rights against those who are trying to deprive us of them.

The history of the wolf and the lamb is analogous to our situation. We appreciate that we are too small to attack anybody and expect to win, thus we never attack. We only defend ourselves and self defense cannot be denied even to the smallest creature, for God Himself has provided it with ways and means of selfdefence..

Secondly, we are accused of fighting against celibacy, which if true would mean ipso facto ANATHEMA - EXCOMMUNICATION ( Can 10 of Trent). But this Canon 10 is applicable to the Easterners only because they also confess that married life cannot supercede a single, virgin life. To prove this statement, it is sufficient to say that Canon 9 of Trent, which prohibit marriage after ordination and if contracted, declared null and void is not binding upon the Easterners.

The above accusations was pricipitated either by the malice - of the accusers or by our own unclear expression. Therefore to all to whom it may concern we wish to take it clearly, that we are not fighting against celibacy, but against the forcible introduction - of celibacy into the Eastern Greek Rite Catholic Church of America and later on into the same Church of Europe.

It is without question, that the Eastern Catholic church having monks, sisters and celebs priests, has always had married - clergy in Europe as well as in America.

The continuiuos use of that right is sufficient to rebute the presumption that in fact there was no document signed by the Pope specially acknowledging this right.

Since our people and priests have migrated to America, 75 percent of the clergy were married, 13 percent were widowers, and only

12 percent were celebs or monks.

It is an historical fact that the first married priest Rev. Eugene Volkay, came to America March 26, 1890, together with his wife and children, and is still acting as a married priest. This in itself would constitute a right for us by law of custom, Canon 28 - 30).

The first decree of Rome, prohibiting married priests to come to America and officiate here, was given October 1, 1890 ( Six - months later than the arrival of a married priest), but was never observed, either by us nor by Rome.

This prohibition decree of Rome was issued at the insistance of the Roman Catholic Hierarchy of America.

Their open reason was that it is a "MORAL SCANDAL" to have married clergy, but their secret reason was and is: to get and keep the Greek Rite Catholics under their jurisdiction.

Only some ignorant fanatic could be scandalized by the presence of a married clergy. It is above any doubt that we are not responsible for such an ignorance and fanaticism.

To have us under their jurisdiction was a bit daring since - they did not know us of our Eastern Rite.

In this wish they tried to prevent the appointment of a Bishop of our own rite. When, notwithstanding that opposition, the first Greek Rite Catholic Bishop Soter S. Ortynsky, was appointed in 1907, he was sent here without having jurisdiction over his own flock, and so with all his plans and orders, he had first to turn to the Latin rite Bishop of the respective Diocese for consent, approval and authority really, he was not an Ordinary, but only "the sacristan" of the Latin rite bishops. It is easy to understand he was treated by everyone of them differently, and some of them went so far, as to support those Greek Rite Catholic priests who refused to obey their own bishop. It was done just to show Rome, that it is even harmful to have an Eastern Rite Catholic Bishop in America.

In 1913 Bishop Soter Ortynsky got full jurisdiction. Everything began to settle down for a peaceful progress. But in 1916 he died.

Then for 8 long years, we had only an Apostolic Administrator. The Latin Rite Hierarchy again opposed the appointment of an Eastern Rite Catholic Bishop, and when Rome refused to listen to them, they tried to induce one of the Latin Rite Bishops to change his RITE and become a transitory Greek Rite Catholic Bishop, for the sake of the final purpose; to Latinize the Greek Rite Catholics - of America.

The present Eastern Rite Catholic Bishops, Basil Takacs for Rusins of Carpatho Rus' Hungarians and Croations, Constantine Bohacevsky for the Ukrainians - Galicians, were sent in 1924, with full jurisdiction.

But the Latin Rite Hierarchy did not renounce its plan: to Latinize the Greek Rite Catholics, and did not cease to act to attain its purpose.

Even now, after 50 years of communication, there are very few Latin Rite Bishops who understand us, and still less, who like us. In the variety of RITE, with its specialties, they imagine some danger of the Latin Rite, therefore they try to cut those socialities.

Before all, they attacked our right to have a married clergy.



As it was already mentioned, at their insistance, Rome forbade - that married priests could come to America. Later on Rome forbade to our Bishops, although they are of full jurisdiction, to ordain married men for priests. What a dangerous restriction !

Then in the "EA SEMPER" Bulla of 1907, issued at Rome, but composed in America, they attacked the right of the Greek Rite Catholic clergy to administer the Sacrament of Confirmation.

In the same Bulla there were other unjust, one sided orders, all favoring the Latins as :

Par. 3. The Greek Rite Catholic Bishop has to have a written permit from the Latin Rite Bishop to visit his flock.

Par. 4. The Greek Rite Catholic Bishop should procure the - transfer of the church property "TO THE DIOCESAN BISHOP", which means, to the Latin Rite Bishop.

Par. 15 The immigrated Greek Rite Catholic priests belong to their Eparchy in Europe. To transfer a Greek Rite Catholic priest from one Latin Diocese to another, belongs to the two Latin Rite Bishops, and the Greek Rite Catholic Bishop need only be notified about it. Likewise in the case of dismissal of a Greek Rite Catholic priest.

Par 16. The future seminarians should be educated in Latin seminaries of America and will belong to the Latin Rite Diocese.

Par. 27,28,31. In marriage of mixed rite, the Greek Rite Catholic wife ( and, in ineundo matrimonio, every Greek Rite Catholic bride !), can follow the rite of her husband of the Latin Rite, BUT NOT VICE VERSA. Even the Greek Rite Catholic husband can follow the Latin Rite of his wife, and remain there after her - death, but NOT VICE VERSA !

Par. 32 The marriage ceremony of a man of the Latin Rite - with a Greek Rite Catholic woman must be in the church of the man, but when the man is of Greek Rite Catholic, it can be either one.

Par. 34,35. If the husband is of a Latin RITE, ALL CHILDREN MUST follow his RITE, but, if he is of Greek Rite Catholic, they can follow either rite.

Every self consciences Greek Rite Catholic had to oppose such unfair, unjust and annihilating decree.

On account of that opposition the author of that Bulla pronounced us as rebellions disobedient priests and people, but really it was our justifiable act of selfdefence !

In consequence of our opposition, some injurious points were changed, but not all.!

Up to now, the Roman Catholic Hierarchy, being not yet entirely successful in previous attacks, did not attack our right to - perform the services in the language of the people and not in Latin. But, if they succeed in other attacks, this one might follow.

While the immigrated generation is still alive, our services are performed in a foreign language, but the second generation will rightfully demand that the English language, which they - speak and understand, should be used in our churches also.

That's perhaps, what the Roman Catholic Hierarchy most afraid of

A.R.V. May 28, 1936. p. 4

II.

History repeats itself.

In Europe right after the Union was made (for the forgotten - people), the Roman Catholic Bishop of Eger claimed jurisdiction - and guardianship over the Greek Rite Catholic people, priests and even bishops.

Here in America, the Roman Catholic Hierarchy is repeating the policy of the bishop of Eger with not less harm and restraint to us.

And by what right ???

Did anyone ask them to be our guardians ? Certainly not !

When our priests were sent here they received their jurisdiction, with the approval of Rome, from their own bishops. True - they were ordered to present their credentials to the local Roman Catholic Bishop, but, only for notification, for discernment from Orthodox priests, and not obligatory for the Easterners ( Can. 1.) then wherein lies the power of the Latin Hierarchy over us ?!

Was it, and is it necessary to be under the guardianship of the Roman Catholic Hierarchy ? Absolutely NOT ! On the contrary - their guardianship proved to be very harmful.

The Roman Catholic Bishops have to admit that they did not know us, our rite, our rights, our customs, etc. How could they - know whether married or celebs clergy would be better for us ? And even if they were correct in their opinion, where did they get - the power to force upon us, and by that to deprive us of our right.

We lost at least 200,000, it means 2/5 ths of our people to the Russian Schismatics, and I dare state that we lost nearly all of them, because of the forced guardianship of the Roman Catholic Hierarchy.

In some cases the proximate cause might have been something else, but the cause; causae, was the interference of the Roman Bishops.

Rev. Alexius Toth, our first priest who accepted the Russian Schism, did so, because of mistreatment from a Roman Catholic Bishop, the late Ireland. In hasty revenge, Rev. Alexius Toth alone organized many parishes from among our Greek Rite Catholic people for the Russian Schism.

Being, on account of the opposition of the Roman Catholic Hierarchy for nearly 30 years without our own bishop and leader and continually exposed to the temptations of Schismatics, our - loss was growing.

The issue of "EA SEMPER" Bulla has provoked our defense and right against our own bishop, the late Soter Ortynsky, whom many - unjustly accused of being a traitor to our rights. This internal unrest gave again every opportunity to the Russian Schismatics to harvest among our people.

During the 8 years of the Administratorship, not having sufficient priests, the Orthodox ordained many of our Cantors (equal to the Latin organists) as priests and sent them to serve our people.

With the arrival of a bishop "OF OUR OWN BLOOD" from 1924 up to 1929, everything seemed to come to order. There was a peaceful cooperation and progress.

Then came the bomb ! On October 1, 1929 at the insistence of the Roman Catholic Hierarchy of America, was issued the "CUM DATA" decree. A renewed attack upon our rights ! The fight of selfde-

fense was again provoked and is still ravaging. In consequence of this the latest losses, up to now, are in the following parishes:

Bridgeport, Conn., Passaic, N.J., Perth Amboy, N.J., Endicott, N.Y. Central City, Pa., Clymer, Pa., Hawk Run, Pa., Homestead, Pa., - New Castle, Pa., Rankin, Pa., St. Clair, Pa., Belle Valley, O., Campbell, O., Gary, Indiana, 1- 2 in Chicago, Ill. That is 22 parishes or about 1/6 of the Eparchy.

Besides that open attack upon our rights, there is an undercurrent used to diminish and with the time, to annihilate the Eastern Catholic Church in America. Instead of using Her to convert those nearest to Her the Orthodox people, they are undermining Her.

The first step in this direction is: to get the Greek Rite Catholic children to first Holy Communion in the Latin Rite.

Since we lack members in our Sisterhood, the churches do not possess the faculties to operate regular parochial schools. The fact in the large cities makes it difficult for the children to attend their own Parochial School in the evenings. Many of our parents have to send their children to the nearest Roman Catholic Parochial School instead of the Public School.

That puts their Catholicity above any doubt !

But what happens ? When the time comes for their first Holy Communion the Greek Rite Catholic children, instead of being taught and "persuaded" by the Roman Catholic Sisters to go to the Holy Communion in their own church and rite, (Canon 859, 2, 866, 2), they are told that they have to go with the rest of the Roman Catholic children; for that purpose they have to produce their Baptismal Certificate, and if not; they can leave the school. As an excuse they say that the Greek Rite Catholic children "ASK" to receive Holy Communion at the Roman Catholic church.

Something natural that after this most impressive act, done in another rite, the child is lost for the Eastern Rite.

The second step is used at the marriage. The purpose of the Roman Catholic Hierarchy was made apparent in Par. 27. of the "EA SEMPER" Bulla mentioned in my former article. The very flexible Canon Law is in their favor.

Canon 98-4 says: that it is allowed to the woman not only after the marriage, but in contracting matrimony ( in ineundo matrimonio) to turn to the Rite of the man.

We being in the minority, it can be easily figured out that - more men of the Latin Rite will marry our girls than vice-versa. Really, that is the easiest and the most dangerous way to Latinize our people.

Some of us think, that our Church will be Latinized if we take over some of the Latin prayers or services. Of course, it is one of the ways and it should be avoided.

But the real Latinization of our Church is when they take our children, our youth.

"IF ANYONE, OUR BISHOPS SHOULD LOOK INTO THIS MATTER".

"NIHIL INNOVETUR" ( nothing should be innovated) is the principle of Rome towards the Eastern Catholic Church. Rome adheres to this principle so strictly that even if the Easterners themselves ask for some change in their rite, or discipline, Rome usually refuses it. Lately Rome gave out the order to cut off all - innovations and return to the original purity of the rite and discipline.

We did not ask Rome to force celibacy upon our clergy. And even if we ourselves had asked for such a change, Rome, on its own principles should refuse to grant it.

It is not strange that Rome granted something that we do not want and only others insist on it for us, causing by it troubles, and heavy losses !

By reciting the historical facts we do not wish to appear as - accusers or attackers, but rather as humble petitioners; that our unrequested guardians should meditate about those matters, should manly admit their errors and by respecting our rights, should return to us our complete and deserving peace !

In peace then we will pray the Lord for blessing upon all of us.

A.R.V. June 4, 1936, p.4,

### III

Every encounter should be pondered from at least the following three points of view:

1. What is the ultimate cause or the object of the conflict?
2. Who is the attacker and who is the defender, and which of them is right ?

3. How is the right conducted ?

1. In our case the object of the encounter is: to enforce celibacy in the Eastern Catholic Church., first in America, then in Europe and Asia.

The enforcement in itself is proof that in the Eastern Catholic Church up to present celibacy was not obligatory, but optional, and up to XI-th century celibacy was not obligatory in the Latin Rite Church either. Only Pope Gregory VII (1073-1085) ordered - that: "in the future no one should be admitted to Orders without a vow of celibacy".

One of the reasons of such a decree was the great open and secret immorality not only of the secular clergy, but also of the monks and nuns. But to the authorities there was another more important reason, namely that the offices and properties should not become hereditary, and, because at that time "from the blessing to the nomination for a primacy everything was for sale". On account of this the authorities regarded with detest the marriage of the clergy.

Some accepted the decree gladly. But, even those accepted it for two opposite reasons. There were those who considered celibacy, as it should be considered, as a help for the more perfect observance of chastity; but, there were others who as PAMPHAGUS - considered as if an excuse for unrestricted life.

Others vehemently opposed the decree of the Pope and continued the practice of the previous centuries in the West, which means, that priests and BISHOPS were married after the ordination or consecration.

No less an authority than Pope Victor III. (1086-1087) declared that under Pope Benedict IX. all Orders, from bishop down without shame or concealment were publicly married and lived with their wives as layman do. Benedict IX (1033-1044) himself was married - while a Pope. (Catholic Encyclopedia II. p. 429) (" Benedict, however, succeeded in expelling Sylvester (antipope) the same year; but

as some say, that he might marry, he resigned of his office into - the hands of the Archpriest John Gratian for a large sum. John was then elected pope and became Gregory VI (May, 1045 ".) himself was married while a Pope. (?) Catholic Encyclopedia II.p.429) This condition continued after the edict of Gregory VII. We omit individual cases, but in general it suffices to mention that St. Bernard reproached Pope Eugene III.(1145-1153) for adopting Canons which no one pretended to obey.

The opposition to the enforcement of celibacy in the Latin Rite Church through collegium lasted for 500 years, up to the General Council of Trent (1545-1563, and even there, after a very serious debate, celibacy was not exactly commanded, only protected against being superceded by matrimony and marriage, contracted after the ordination, was declared null and void (Sess. 24.Can. 9-10).

Celebs, single, virgin, monastic and hermitic life began in - the East. The Eastern Catholic Church always considered and appreciated it as an effective form of zeal and joyful selfsacrifice, of abstinence and mortification, of ascetism. Virgin life was and is a most singular standard of morality, but in the enforced celibacy the importance of chastity becomes shaded and the essehtial point is that the priest should be unmarried. For the unchaste, Albert the Magnificent Archbishop of Hamburg, invented the sinful excusing and consoling proverb: "Si non caste tamen caute". (If not chaste then be careful).

On the other side, there were heretics (Manichei, Cathari, Eustachiani) who considered matrimony as a moral sin and taught that married people have no hope of salvation and that matrimony will be more severely punished than adultery or incest.

The Eastern Catholic says, that matrimony is a Sacrament has always kept the golden middle road: she always praised and recommended celibacy, but never forced it, she did not consider as irregular for ordination those who were married once and to a virgin.

We do not intend to quote the copius arguments against enforcing celibacy even in the Latin Rite Church. That's their affair. But we have the right to prove that we are not wrong in having married clergy and in wishing to have such clergy in the future.

Pope Pius II. (1458-1464) said: "Non erravit Ecclesia primitiva quae sacerdotibus permisit uxores". The primitive Church did not commit any error when she allowed the priests to have wives.

Pope Benedict XIV (1740-1758) in "ETSI PASTORALIS" declared that the Roman Church does not prohibit the clerics, subdeacons, - deacons and priests from retaining their wives whom they married before their ordination, and that the usage, institutions, rites, customs, privileges, immunities, exemptions, concessions and favors of the Easterners should always be respected.

When our brethren of Galicia, made their Union with Rome at Brest, Pope Clement VIII (1592-1605) in "MAGNUS DOMINUS" wrote: "Nulli ergo omnino hominum liceat hanc paginam nostrae receptionis unionis, concessionis et indulti infringere". No man is allowed to infringe the conditions of this reception, Union, concessions and favors."

When our ancestors of former Northern Hungary, Podkarpatska - Rus, an authonomous State in Czechoslovakia, made their Union - with Rome in Ungvar - Uzhorod, the following answer came from Rome: "Re: in Congregatione Supremae et Universalis inquisitionis coram nobis habita, mature discussa, auditisque votis Fratrum -

S.R.E. Cardinalium auctoritate Apostolica tenore praesentium concedimus et impertimur. Non obstantibus contrariis quibuscunque". The matter (of Union of the Supreme and Universal Inquisition, after - mature discussion, and hearing the opinions of our brethren, the - Ven. Cardinals, we by our Apostolic authority consent and command, and nothing contrary should be an obstacle.

THE THREE CONDITIONS WERE:

1. To use the RITE of the Eastern Church.
2. To have bishops elected by the clergy and approved by the Holy See.
3. To use the ecclesiastical liberties.

Also we never should forget that all those conditions were - granted after the General Council of Trent, when in the Latin Rite Church celibacy was finally enforced.

We also have the ground to refute the arguments brought against the married clergy, especially: that to a married priest his family is first; that his time is divided, that he has to take up some other work to provide for his family; that his subjection to the Holy See is diminished; that he is in danger of sharing the secrets of confession with his wife.

All of these objections are so childish, that they are not - worthy of any answer.

Was any of the Latin Rite clergy called to perform the duty - of a Greek Rite Catholic priest, because the latter was too busy with his family ?

Can anyone produce a real proof that the married priest divulged any secret of confession, either to his wife or to anyone else ?!

We concede that the Latin Rite Church made great progress, but not because her clergy was celibate, but because she has more monks and nuns. The charity work and teaching is done not by secular - priests, but by nuns.!

The missionary work is done not by secular priests, but by - monks !

The jurisdiction of a parish priest whether he is celibate or married priest is just as able as a celibate priest to perform his duties.

The Eastern Catholic Church is in great need of monks and nuns, but not of forced celibate secular priests and enforced celibacy.

The monastic life of the Eastern Catholic Church was, either intentionally or unintentionally, greatly neglected, and we - greet with joy and hope the return of the glorious past; the revival of that life through the introduction of new Orders into the Eastern Catholic Church.

May they increase, and may their work be blessed !

Was the purpose of the General Council of Trent, namely, the purification of Church through celibacy, and that the reconciliation of heretics attained ?

As to the conditions before the Council, the exclamation of Cardinal Contrarini (1483-1542) "Quae mala attulit in Ecclesia - celibatus ille" , gives the answer

After the Council, omitting the decision of many provincial - Councils, we refer those interested to the request of the French

and German bishops proposed at the General Council of Vatican 1870, and to the statistics of the Plenary Council of Latin Americans - held in Rome 1899, and they will have to admit that St Jerome was right when he said: "Virginitas est difficilis et ideo rara", that chastity cannot be enforced, and if enforced, it is not always for the sake of chastity, but often for the sake of power and wealth.

## IV

A.R.V. June 11, 1936, p.4.

Before his appointment, the late Bishop Soter Ortynsky, was - called to Rome and there confronted with a copy of the "EA SEMPER" Bulla, together with the information that as bishop of the Greek Rite Catholics of America, he was to see to its execution.

Being a member of the St. Basil the Great Order, which was reformed by the Jesuits, he was not easily confused by such unjust proposition, but rather he promised conditionally, that after his arrival in America he would determine whether or not the demands - incorporated in the edict be carried out without injuring the cause of his people. He promised it conditionally, because he was afraid, that if he did not accede to their demands he may be substituted by one who for the sake of a bishopric would be willing to undertake the execution of the edict in accordance with their instructions.

After being granted the appointment, he took up his duties in this country and within a short time he became aware of the obvious fact that unjust demands could not be trusted upon his people in such a matter. Therefore the edict was confined to his desk - and never published by him. Its existence became known through its publication in the Acta Apostolica. With this indirect dissemination of information concerning the attending circumstances came a storm of protests and the bishop was besieged with accusations - including treason to the rights of our Greek Rite Catholics, disobedience to Rome by his failure to officially announce the edict and the granting of permission to his priests to administer the - Sacrament of Confirmation with Holy Oil provided by the bishop.

Those concerned took issue on the question with impunity, because our own Bishop was without full jurisdiction and his disciplinary methods were thwarted by some Latin Rite Bishops, who enthusiastically protested the disobedient priests.

Superficially, the resulting activity appeared to be mutiny against our own bishop, but in truth it constituted the selfdefense against the decree and its authors.

The resulting victory was twofold, when, in 1913, Bishop Soter Ortynsky procured full jurisdiction, the decree was subsequently amended and in 1924 a bishop of "OUR OWN" nationality was appointed.

Upon his arrival in America, Bishop Basil Takacs was greeted, with enthusiasm. He was cordially welcomed by every parish which he visited prior to 1929. Contributions were cheerfully donated - for every purpose which he had occasion to sponsor. In a Pastoral Letter, which he circulated on his return from an official visit to the Pope, he expressed his appreciation of the good will tendered him by his constituents.

How are we to explain the great change in the state affairs - since that time ? !

How are we to explain the bitter struggle which we have experienced during the past 7 years ?

The answer to these perplexing problems is contained in the fact that our bishop published the "CUM DATA FUERIT" decree.

Here again the internal activity may be interpreted as being an attack upon our own bishop, whereas in truth it is in a defense of his rights.

Although there were scattered cases wherein priests and bishops were married after their ordination or consecration, celibacy was generally adopted by the Latin Rite Church after the General Council of Trent (1542). Married men were declared ineligible for ordination, that is, a Roman Catholic bishop can not legally ordain a married man.

In the Eastern Catholic Church, however, the fact that a man is married is not an irregularity, and the Greek Rite Catholic Bishop can in the absence of any other impediment, legally and validly ordain such a candidate for priesthood. Consequently when - our bishops are forbidden to ordain married men, they are deprived of their legal rights, and when we protest against such deprivation, we actually defend their rights.

Our Bishops maintain that they must obey, the decrees of Rome.

Being Ordinaries with full jurisdiction, they are governed by the Sacred Canons, one of which (Can.336) prescribes, that the Bishops should urge the observance of the Church laws.

This raises the question as to which Church was contemplated within the means of the Canon ? !

Naturally, it could not have been intended that the Greek Rite Catholic Bishops should urge the observance of the laws of the Latin Rite Church in preference to the laws of the Eastern Rite Church.

Does not the "CUM DATA FUERIT" "Cap. 1.par.3) prescribe and mean the same when it says:"Praecipium vero eorum (episcoporum) munus erit invigilare ut tum doctrina et boni mores, tum ritus et disciplina huic Ecclesia propria sanctae et integre custodiantur" It will be their (the bishops) main duty to attend that the doctrine and good morals, as well as the rite and discipline proper to their Church should be preserved holy and integral.

According to the laws of the Eastern Church they are privileged which we are endeavoring to perpetuate for our Bishops !

While defending the rights of our bishop, the priests have their own rights to defend.

It is generally felt that the Roman Catholic Hierarchy of America considers our Greek Rite Catholic Eparchys and Bishops as something transitory and only to be tolerated for a short time.

Therefore the priests are considered in the same light

At present our priests are representatives of two groups: one is composed of those who were ordained abroad and who still belong to their original Eparchy even after being in this country for 20 years or more, while the other group is made up of those who were ordained here in a veritable "no man's land". Because of their long absence from the Old-country, and their original Eparchy, the members of the first group have long been expatriated and since - that time have acquired a new citizenship, but no new Eparchy. The



members of the second group were ordained "ad titulum Dioceseos - Graeco Ritus Pittsburghensis", which even though temporarily tolerated has no means to sustain its legal title.

It is undoubtedly true that most of the trouble we have in our Eparchy today are merely the consequence of the disturbances - resulting from the issuance of the "CUM DATA FUERIT" decree.

We are afraid that in consequence of this disturbance our Greek Rite Catholic Eparchy will suffer great damage and will become at least a partial prey of both, the Latin Rite Catholics and the Russian Orthodox brethren

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THE EXCOMMUNICATION IN NOMINE OF REV.S ORESTES CHORNOCK  
STEPHEN VARZALY, CONSTANTINE AUROROFF, IRENEUS DOLHY ,  
PETER MOLCHANY AND JOHN SOROKA

Pastoral Letter November 25, 1936  
No. 225/1936.

.....

The unfortunate conditions which you have already experienced for several years have evoked not only interest of the entire - Christian Catholic world, but could not escape even the notice of Pope Pius XI, the Head of our Holy Church.

The method of the strife of which we can not find in the history of the Greek Rite Catholic Church, is suitable to destroy - from the hearts of the faithful not only respect for authority, not only the establishment of the spirit of Christ, but even the living faith itself.

These conditions have filled with the greatest sorrow and pain the heart of the Holy Father, who did not delay in giving expression to this, but as the supreme judge, although sorrowfully nevertheless in duty to his position, was bound to take the necessary - punitive steps.

I have recently received through His Excellency, the Apostolic Delegate at Washington, D.C., the following orders:

APOSTOLIC DELEGATION  
UNITED STATES OF AMERICA

1811 Biltmore Street  
Washington, D.C.

.....

Your Excellency:

I have been instructed to communicate to Your Excellency the following letter addressed to me by the Sacred Eastern Congregation under date of October 29, 1936. The letter reads:

Sacred Eastern Congregation  
Prot. N. 450- 1936

Rome October 29, 1936

Your Excellency:

With profound sorrow and a lively sense of pity for the unfortunate men who are responsible for it, the Holy See has been informed of the establishment in the United States of America of a so-called "ADMINISTRATION OF CARPATHO-RUTHENIAN GREEK RITE CATHO-

LICS ", at the head of which is placed the priest, Orestes Chornock belonging to the clergy of the Podcarpathian Ruthenian (Rusin) - Ordinariate.

This movement, schismatic in purpose and manner, finds only too much approval on the part of the priests STEPHEN VARZALY, CONSTANTINE AUROROFF, IRENEUS DOLHY, PETER MOLCHANY and JOHN SOROKA. All of these are engaged in the effort to draw as many as possible of the faithful away from the obedience of their lawful pastor, Bishop Basil Takacs, deceiving them with clever falsehoods and weakening in them that sense of reverence and of the submission to authority which is an indispensable safeguard of the virtue of faith itself.

Nor do these unfortunate men refrain from pretending that they are still devoted subjects of the Apostolic See, nor from discribing their attitude as a necessary defense of the traditional discipline of the Ruthenian Rite against the vexatious decisions of Rome and the violence of the Bishop as if rebellion against the good pastor whom the Holy See has made for the good souls could be reconciled with love for their native rite and fidelity to the Successor of St. Peter.

This Congregation is well acquainted with the fact that Your Excellency has already authoritatively intervened in order to reveal the falsity of the boasted obedience of these people who are in rebellion against the will of the Holy Father, and that you have unmasked their insidious and guilty attitude. But in view of the persistence of a wilful confusion which threatens to deceive and greater numbers of the faithful of the Podcarpathian Ordinariate, the Holy Father wishes still more solemnly and (may God grant) more effectively to put his beloved children on their guard against the ravages of wolves in sheep's clothing. For that reason in an audience of October 17th of this year (1936) His Holiness charged me to notify Your Excellency, so that Your Excellency in turn may notify Bishop Basil Takacs and the faithful of the Ordinariate, that the priests ORESTES CHORNOCK, STEPHEN VARZALY, CONSTANTINE AUROROFF, IRENEUS DOLHY, PETER MOLCHANY and JOHN SOROKA are EXCOMMUNICATED NOMINATIM by this Apostolic See, to which consequently the same censure is RESERVED His Holiness further wills it to be known by all that He condemns every manifestation and every writing which supports the schismatic movement headed by Orestes Chornock.

The Holy Father confides in the divine mercy of Jesus, our Redeemer and in the maternal and celestial intercession of Mary Co-redemptress to recall the erring to humble repentance and sincere good intentions, so that all who have been led astray by them may be brought back, all who have been scandalized in them may receive edification, all who have grieved on their account may have consolation and peace. Let Your Excellency, therefore awaken, through the pastoral exhortation of Bishop Basil Takacs, the fervent prayers of all the clergy, nuns and people of the Ruthenian-Podcarpathian Ordinariate, so that the sadness of the moment may be quickly changed into gladness at the return to their most loving Mother, the Catholic Church of so many of her straying and deluded children.

With sentiments of respect, I beg to remain

Devotedly yours in Christ

(s ) Eugenio Card. Tisserant  
Secretary

(s) G. Cesarini, Assesor

The above letter is to be read in all the churches and missions of your Eparchy, and published in all the Catholic periodicals which reach your faithful. At the same time our Excellency will kindly exhort your good priests, religious and faithful to pray - fervently that, through the intercession of Mary Immaculate, the grace of the Divine Saviour may touch the heart of the rebellious ones and bring them back in sincere repentance and humble submission to the One true faith.

With sentiments of Esteem and in union of prayers I remain

Sincerely Yours in Christ

Amleto Giovanni Cicognani  
Archbishop of Laodicea  
Apostolic Delegate.

Beloved Sons and Brethren:

It is with a sad heart I obey this order of His Holiness, Pope Pius XI., through the Sacred Congregation for the Eastern Church transmitted to me by His Excellency, the Apostolic Delegate. I do this with a sad heart, since notwithstanding numerous warnings - and communications the dissident did not reform, but even provoked this strict penalty, the like of which has not yet been inflicted in the Greek Rite Catholic Church. Pain pervades my whole being that this had to happen in our Eparchy. But let this serve as a warning example to those, who complacently awaited the turn of events under the guise of neutrality allowed in their parishes full reign to anti ecclesiastical agitations, which caused the decadence of the faithful.

We are living in most serious times ! Let us make it a question of that we priests participate during these critical days in the defense of our Holy Faith and Church. Let us instruct, lead our faithful, according to the spirit of the Church in respect - and obedience to the law. Let us show ourselves as encouraging examples. All times have their great men who, if needed, sacrifice themselves for an idea, save their country, people, faith ; and if conditions so demand, let us , American Greek Rite Catholic priests, desire to be "great men" in this critical period. We must defend the greatest treasure of mankind our Holy Greek Rite Catholic Faith. The holy grace of God shall be with us, great is our responsibility before God and man, let us beware that we be not condemned before the judgement - seat of God.

In accordance with the given command, I order:

a) That each priest at each parish and mission at the nearest Sunday read word for word during High Mass, after the Gospel in a language understandable by the faithful (English, Rusin, Magyar) this communication of the Holy Father. Let him explain to the faithful the meaning of this "nominatim" Excommunication by the Holy Father, how great the punishment is and according to the provisions of Canon Law what consequence it incurs.

b) That during the Advent fast on Sundays in each church during High Mass the "Ektenias for the increase of charity and extermination of anger and all will be sung".

c) That during the Advent fast, to gain the mercy of God and reform of the wayward, each Friday evening a Paraklis in honor of the Blessed Virgin, an Akafist, or service to the Sacred Heart of Jesus be said.

d) That the Ven. Sisters of St. Basil The Great hold a Novena in their Motherhouse and each convent to gain the mercy of God, reform the wayward and strengthen the good in constancy.

e) Each pastor is bound to officially report in writing until January 15, 1937, whether he fulfilled the above order relative both to its publication and prescribed services.

Fear is the might of God and inexhaustible in His mercy ! Let us inite our prayers and supplications that He help us and hearken to our prayers.

Your benevolent Father  
in Christ  
+ Basil Takacs, Bishop.

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PONTIFICAL DIVINE LITURGY AND SOLEMN INSTALLATION OF HIS  
EXCELLENCY MOST REV. ORESTES P. CHORNOCK BISHOP  
Booklet November 24, 1938, p.16.  
Bridgeport, Conn.

PATRIARCHAL SYNOD'S DOCUMENT OF CONSECRATION OF THE MOST  
REV. BISHOP ORESTES CHORNOCK

By permission and exhortation of His All-Holiness the Oecumenical Patriarch Benjamin I. We the undersigned Metropolitans, of Sardes and Pisidia Germanos, of Eirenopolis Constantine, and of - Laodicaea Dorotheos, who are members of the Holy and Sacred Patriarchal Synod of the Oecumenical Throne having celebrated the 18th day of the month of September of the year of our Lord One-Thousand-Nine-Hundred-Thirty-Eight, in the Holy Patriarchal Church of the Glorious Great Martyr St. George the Trophy-Bearer, we have consecrated as Bishop, by the grace of the Holy Spirit, the Rev. among Presbyters ORESTES CHORNOCK, one of the clergymen of the Orthodox Carpatho Russian Communities in America, who has been elected to the office of Bishop by canonical votes of the Holy and Sacred Patriarchal Synod with the honorary title of Bishop of the once illustrious Holy Eparchy of AGATHONIKEIA.

In the testimony and confirmation thereof, this our letter of Consecration is given to the said Most Rev. Bishop of AGATHONIKEIA Msgr, Orestes CHORNOCK.

Subscribed on the day in the Patriarchate of Constantinople.

GERMANOS, Metropolitan of Sardes and Pisidia  
Constantine, Metropolitan of Eirenopolis  
DOROTHEOS, Metropolitan of Laodicaea

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p. 19.

CHRIST THE SAVIOUR CATHEDRAL DEDICATION. AMERICAN CARPATHO  
RUSSIAN ORTHODOX GREEK CATHOLIC DIOCESE. JOHNSTOWN, PA. 1954.

To save our Eastern Rite from forceful Latinization the faithful clergy held a conference February 4, 1936 in Pittsburgh, Pa., - at which it was resolved to establish a Carpatho-Russian Eparchy and selected Fr. Orestes Chornock of Bridgeport, Conn. to lead it as an Administrator. An Eparchial newspaper was also established namely "VIESTNIK" to defend the Eastern Rite.

In 1937 the First Eparchial Synod was held in Pittsburgh, Pa., November 23, at which the clergy and laity formally resolved to leave the 300 year old Roman Union and return to the bosom of our forefathers' Orthodox Church. At this Synod Fr. Orestes Chornock, was selected Bishop - Elect of our Eparchy.

Bishop elect Orestes Chornock was consecrated in the East in Constantinople September 18, 1938.

The Ecumenical Patriarch Benjamin I., established our Carpatho Russian Orthodox Eparchy, by a Patriarchial decree No 1379/1938.

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Supreme Court Decision of the St. John the Baptist Church  
Bridgeport, Conn.

Vidi: ATLANTIC REPORTER. Second Vol.  
36 a 2 West Publ. Co. St. Paul  
Minn. 1944.

The Supreme Court of Connecticut reversed the decision of the Trial Court of Connecticut.

The St. John the Baptist Church, Arctic Street, Bridgeport, - Conn. is to remain as it was originally established in 1905. It must be given over in trust to the Hartford Roman Catholic Bishop i.e., to the duly appointed priest of the Ruthenian Rite.

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IVANCHO DANIEL SACERDOS NOMINATUR EPISCOPUS 1946

Pastoral Letter September 1946

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THE FIRST PASTORAL LETTER OF BISHOP COADJUTOR DANIEL IVANCHO  
February 5, 1947. No 1.

PITTSBURGH GREEK RITE ORDINARIATE  
TO THE REVEREND EPARCHIAL CLERGY  
HEA HEALTH AND GREETINGS IN THE LORD.

1. While our Exarchate is being recently hailed as one of - the most potent factors of effecting the much desired re-union of all dissident Christians with the One Holy Catholic Church it is particularly incumbent upon the reverend clergy of our Exarchate to strive for greater personal union with Christ, our Beloved Master.

During the war years it was practically impossible to conduct an Exarchial group retreat. Thanks to a God sent termination of the bloody hostility, we are again able to resume a more ordinate pursuit of personal holiness. Retreats for the Rev.Clergy, and for the Cantors (separately), are being arranged for the month of June, We inform you so early, beloved brothers, lest anyone should sooner prearrange a private retreat, or, possibly tie to other plans - for June. Every priest and every full-time kantor shall be obligated to attend the Exarchial retreat, and no excuse shall be condoned, save, or of course, Acts of God.

2. On the most pressing needs of our Exarchate, as I see it is our own Catholic Press ! You reverend gentlemen are personally convinced that a free, independent Exarchial Eparchial publication is "The Voice" of an Exarchate Eparchy, it is absolutely a " sine qua non" of conveying vital information, publicity, propaganda of Christ, moral to the clergy and laity of the Exarchate-Eparchy. - Pope Pius X. of saintly memory, did not hesitate to mention the Catholic newspapers in the same breath as the church and the school: Build churches, preach missions, found schools, do all possible - good works very good !, but all your efforts will be in vain if - you neglect the greatest and most important weapon of our day, the "Catholic Press". We all admit this yet on each of several efforts to get such an Eparchial publication started we failed, for lack of practical continued cooperation. Criticism was prolific, disgustingly so! Some explained their indifference because: there wasn't a "proper approach" to the problem, there wasn't a proper and sufficient consulting of all the clergy.

Well, we shall try again ! I hereby humbly, earnestly ask you Fathers, for your opinions, suggestions, as to ways, means, and - method of establishing an Exarchate- Eparchial publication. Please try to condense your "mind" on this matter to one typewritten page, and kindly forward it to me within two weeks. Be assured we shall not begin anything without proper notification to you all. I solicit your opinions now, so that we might have valued material with which to form a basis for our determined project. This time, the publication simply must go uninterruptedly forward, unless we are resigned to forfeit our claim to conscientious forward-mindedness.

3. The Rev. Fathers are cautioned to undertake building projects with careful discretion, and according to Canon Law ! In new construction, first preference is the building of a church, if - possible, a combination church and school. Then a rectory. Then definitely, a school. Permission for "halls" will not be given until there is first a school. Any priest of even the mildest objective perspicacity must admit that to perpetuate the Greek Slovanic rite in America, it is essential that we efficiently, pedagogically, methodically, daily train and enlighten our rising generation.

4. No major construction shall be permitted by the Ordinariate unless at least one half of the cost (50%) is debt-free cash on hand !.

5. Last year our Ordinariate sponsored a rather gratifying drive for financial aid to our Greek Rite Catholic brethren abroad thanks to your generous cooperation. However, our Chancery Office continues to be stormed with a steady barrage of desperate appeals from the Old-country, from priests, religious, laity, from Presov, Germany, Italy, France, Switzerland, Hungary, Jugo-

slavia, and occasionally, a letter smuggled across the godless iron curtain of the Soviet, which has now made "Concentration Camp" out of all Podkarpatska Rus'. Dear Fathers, their is a desperate plight. Let no one object that.: We collected, you and I ate yesterday, but again today we are hungry! They are our brethren, - have humbled themselves to beg at the door of the one great nation that has been spared the horrors of war, and they beg in the - evangelistic hope: "ask and it shall be given unto you". As Christians we simply must feed the hungry, comfort the desolate, and dry the tears of the sorrowful. In their name, and in the name of Jesus, I BEG YOU to announce to your good people with enthusiasm and Christloving generosity to make a special offering for our needy Greek Rite Catholic people of miserable Europe on any Sunday of - February, and please send in your offering by March 1st. A detailed report of all offerings shall be later published in our extant publications.

6. Scattered reports indicate many of our faithful have moved out west and south, particularly to California and Florida. - Please announce to your parishioners to bring to you names and addresses of Greek Rite catholic friends and relatives permanently - living there, and kindly send these to the Chancery by March 1.

7. This past year more churches have resolved to celebrate out Greek Rite Catholic holydays according to the Gregorian calendar; Nesquehoning, Pa., Warren, O., and Chicago, Ill. (Croatian). - Other parishes applied for "Calendar reform" in the final weeks - before Christmas. Approbation was refused because I doubted that the people concerned were properly prepared both intellectually - and psychologically. Let every pastor be most cautious concerning the calendar reform! Let no pastor dare say that the bishop is urging this matter! You best know the circumstances prevailing in - your parish! See to it that the loss to religion schism does not outweigh the loss to ritual "schism"! Be very prudent and painstaking in this matter!

8. The Holy Season of Lent is fast approaching, (February 17, or 24 respectively). That all may enter the venerable solemnity of Lent with becoming piety and continue therein with persevering devotion, the following regulations are given for observance by our faithful:

a) The General Traditional Law of fasting according to our - ancient rite is well known to clergy and laity alike. However, in consideration of the hardship of the workman in America, as well - as due to other attendant difficult circumstances prevailing in our day, the Holy See has granted generous indults in regards to the ancient rigid Lenten discipline. All Wednesdays and Fridays during Lent are days of abstinence! GOOD FRIDAY is ofcourse, a - STRICT FAST and ABSTINANCE! When the faithful make use of the "indult", they should be reminded to say extra prayers, and to make other sacrifices, and to exercise themselves in special good works.

b) After each divine Liturgy on Sundays during Lent, the pastor and the congregation should recite three: "Otce nas", three "Bohorodice", and once "Slava Otcu", once "Pod Tvoju milost".

c) Early in Lent, the faithful should be reminded that this is the time for satisfying the Paschal Precept, commonly called - the Easter duty. Pastors should wherever possible, sometimes during Lent, provide for a visiting confessor for the flock.

d) Pastors should recommend daily, or atleast very frequent attendance at the Divine Liturgy, and worthy reception of Holy Communion.

e) There should be evening devotions, with sermons, at least two evenings of each Lenten week.

f) The Catholic worthy of the name, wishing to obtain a large measure of God's grace, will not attend dancing and other public amusements during Lent.

g) Pastors should emphasize that during Lent we should especially ABSTAIN FROM SIN ! We should put an end to quarrels, pay up debts, make up for moral wrong done unto others by ourselves." Unless you do penance, you shall all likewise perish" (Luke 13-3). - You will get out of Lent only what you put into it.

h) Beloved Rev. Fathers ! Be particularly zealous this Lent in dealing with those of our breatheren who have fallen away. Enlighten them, encourage them to return to the home of their Fathers ! Spare no effort, be painstaking "Good Shepherds", even as was THE MASTER. Be prudent in discipline, yet generous in distributing grace !

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This paragraph is " OFF THE RECORD" Tell me Rev. Fathers, is it all right to write in English ? I hope it would be. It is the language of our beloved country, and, besides, to write in three different languages would be costly (?) and on occasion, inopportune. Will you abide by majority rule ? These letters will come to you at such intervals as the good of the Eparchy shall necessitate. The " on record" matter shall be continuously numbered. Please keep these recorded. Prayerfully consider them more than once. -

Committing ourselves to your charity in prayers, and invoking the blessings of our Suffering Saviour upon you and yours, I remain

Sincerely yours in Christ

+ Daniel Ivancho, Coadjutor Bishop

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#### CONSULTORS APPOINTED. CHURCHES TAXED FOR SEMINARY

#### THE ESTABLISHMENT OF THE SEMINARY

Pastoral Letter February 15, 1949.

1. The following priests have been duly appointed and sworn as Exarchate Consultors of this Exarchate with all duties, rights and preveliges prescribed by Canon Law: Very Rev.s: Nicholas Csopey, Julius Grigassy, D.D., Michael Jackovics, George Thegze, Daniel Medvecky, John Kallok and John Stim. Their term of office expires November 30, 1951.

2. This year marks the 25th anniversary of the founding of this Exarchate as a concrete, separate legal and moral entity .Because the nature and purpose of this Exarchate is different from any other diocese in the world, it is proper that this event - should be marked by appropriate and special solemnity. This becomes more obvious if we keep in mind the dramatic events which are - shaping present day history.



Ours is one of the three Exarchates which by Divine Providence has been called to continue, preserve and diffuse Catholic worship in the Greek Rite tradition for the welfare of our own Rusin faithful, for the reunion of the dissident and the edification of the non-believers.

On this auspicious occasion we recall with profound gratitude the concern, solicitude and paternal love manifested by the Roman Pontiffs for the Ruthenians-Rusins, and particularly for our beloved Exarchate in America.

As for our faithful who themselves, or their fathers' fathers - came to this new, blessed land from south of the north eastern Carpathians, it is worthy and just to say that whatever sacred heritage is secure among us today, whatever goodness, holiness, whatever moral and cultural integrity prevails among us today is due to the God-blessed career of our beloved "Pittsburgh, Pa., Greek Rite Eparchy" !

"Now is the acceptable time" to prove we are worthy heirs, loyal and loving and deserving sons. Proudly and gratefully we salute the past; prayerfully, and with renewed vigor and sacrifice let us plan and act for the future !

By birth or by adoption we are Americans and our first concern is and should be America; by the same token, Exarchate is our - earthly Spiritual Homeland, and its welfare should be our first - socially-religious concern !

Another reason to further develop and strengthen our Exarchate is its prospective importance in the reunion of the Church. We have heard of the diabolical fury which our Greek Rite Catholic Church and its Hierarchy in Galicia was liquidated, then in Podkarpatska-Rus', and recently in Romania. Certainly Joseph Stalin is not unaware of Our Lady of Fatima and her promise, that one day Russia will be converted. Perhaps that is why he converges his - frenzy principally upon the Greek Rite Catholic Church. He feels Russia will never be converted to Catholicism in the Roman Rite and he fears they may troop across the bridge by the Greek Rite to Union with the Holy See.

Let these thoughts form the core of our meditations, prayers, and good resolves during this Anniversary Year of our Exarchate.

3. The Consultors of our Exarchate agreed that the Silver Jubilee of our Exarchate should be celebrated both spiritually - and with due regard for the pressing needs of our Exarchate for further progress. First of all thanks are due to God for having sustained us and having so munificently blessed us. There shall be held in every church of our Exarchate a Thanksgiving Service on a date prearranged and mutually agreed upon, with every priest of the Deanery attending each service. This can be on a week day, and there shall be appropriate sermon in English and either Rusin-Magyar or Croatian preached by some priest of the Deanery on the subject: Our Exarchate, its importance to our religious life; its needs. This shall be between May and August.

Further, it has been unanimously agreed upon by the Exarchate Consultors and now so ordered by this Ordinariate, that a "DRIVE" be launched for the purpose of raising funds for much-needed Exarchate Institutions. A goal of million dollars is established. to obtain this goal, each parish and filial church should raise one half of its gross income for 1947- This is to be paid by the end

of this year. Ways and means of raising this quota are reposed in the judgement of respective pastors and their committees. Each - pastor knows best the most effective means of raising funds in his locality. Certainly the clergy should prove to be the most enthusiastic leaders of this drive. I exhort, implore, and expect every priest to collaborate to the fullest extent of his Drive talents and office. I and every priest to write at least one short article on this Drive for publication (300 word limit). This Drive will - be publicized in the Amerikansky Russky Viestnik, Prosvita and Nebesna Carica. Offerings will be solicited and whatever gifts come directly to us will be credited to the quota of the donor's parish.

The purpose of the "Exarchate Institutions" is: a cathedral church to be built on lots purchased for this purpose in Oakland-Pittsburgh, incorporating the Holy Spirit parish; a Seminary; a Cantors School.

Now, dear Fathers, let us lift our hearts and hands ! Our - future is at stake. This is God's work, and God will bless and - help us.

With blessings and every good wish, and asking your prayers - I am

Devotedly yours in Christ  
+ Daniel Ivancho, Bishop.

THE ESTABLISHMENT OF THE SEMINARY  
Pastoral Letter June 14, 1950.

This letter brings perhaps the most joyous Exarchate news ever yet announced to our beloved clergy and faithful in America. After more than 60 (sixty) years of discussing, hoping, waiting and - praying, we are at last undertaking the actual work of establishing our own philosophical and theological seminary.

Soon as the earliest Greek Rite Catholic pioneers settled in the United States of America in the 1880's, they established religious and civic organizations and built sturdy and fine churches and rectories, thus indicating their intention to become permanent citizens of this fine new homeland. The Holy See took official cognizance of this, and therefore in order to provide for - the spiritual care of these people His Holiness Pope Pius X. in his Apostolic Letter "EA SEMPER" of June 14, 1907 recommended, that "as soon as possible there be established a seminary for the education of Rusin clerics in the United States of America.

Again on the 17th of August 1914, three days before the death of this Supreme Vicar, the Holy See, with the document "CUM EPISCOPO", insistently repeated this same recommendation. Then during the Pontificate of Pope Pius XI, the Sacred Congregation in the - Decree : "CUM DATA FUERIT", of March 1, 1939 gave this order: "Since it is necessary to have exemplary priests endowed with zeal and prudence, learned in the sacred science and alien from political parties, let the Ordinaries take care when the opportunity presents itself to erect at least a major and minor seminary for one or the other Ordinaries in America to educate the clerics of the Greek Rite".

On account of various insurmountable difficulties all previous efforts in carrying out these papal directives have been fruitless

consequently aspirants to the priesthood of our Exarchate were - compelled to pursue the required training at seminaries of other dioceses, and this often entailed costly inconvenience. The facilities of Latin rite seminaries were not adequate to meet the exacting ritual and linguistic needs of a parish priest in our Exarchate. The experiences and observations which were gathered - through the years have effected the universal consensus that the most urgent need of our Exarchate is: our own seminary. -

Until recently we never had either adequate personnel or - funds. Now, by the loving mercy of benign Providence, and through the magnanimous zeal of our faithful clergy and laity, we are beginning to see our way clear in both regards. This year on May 11, at a meeting with our Very Rev. Exarchate Consultors we unanimously agreed to undertake, with God's grace and wisdom, this holy and august enterprise.

The Corporate title of our new-born seminary is: "Greek Rite - Catholic Seminary of Saints Cyril and Method". Yesterday we obtained title to a piece of property splendidly suited for this seminary at the corner of Perrysville and Riverview Ave on the North Side of Pittsburgh, Pa. Plans for the new building are completed and ground-breaking is scheduled for within two weeks. The main building will measure over six hundred thousand cubic feet, and with the unsteady labor, cost, and supply conditions now prevalent, this project will undoubtedly be wrought with manifold difficulties and anxieties. Hence our first need is: the constant favor of God.

Therefore on June 25, and after the Divine Liturgy on every Sunday and holyday thereafter, until the completion of this building, the priest and the faithful shall offer one each: OTCE NAS, BOHORODICE DIVO, SLAVA OTCU, POD TVOJU MILOST', for this intention : THAT GOD MAY PROSPER THE BUILDING OF OUR SEMINARY :

I earnestly pray and hope that this joyous news will have the effect of impelling everyone of us, priest and layman alike, to unprecedented enthusiasm and cheerful giving of ours and of ourselves in the current financial "Drive for Exarchate Institutions" - We are now presented with a concrete aim and purpose. We are now beholden with sacred obligation to ourselves and to our future for time and eternity. By our sacrificial generosity we all can make this Holy Year a gloriously memorable one in the annals of our Exarchate.

Through the intercession of our Holy Apostles, Saints Cyril and Method, may God bless you, everyone.

Devotedly yours in Christ

Daniel Ivancho, Bishop.

#### S E M I N A R Y   W I L L   B E   D E D I C A T E D

Pastoral Letter April 30, 1951

8. We must cordially invite our beloved clergy and faithful to attend the Pontifical dedication of the monumental " MEMORIAL" to our late Bishop Basil Takacs, at his grave on Mount St. Macrina, Uniontown, Pa, on Sunday at 3:00 P.M. May 20th 1951.

9. We hope, God willing, to solemnly dedicate our new seminary this Fall, on some week-day, because we would very much like

to have the greatest number possible of our priests to attend also we hope to see many of our participating at the Great Annual "OTPUST" at Mount St. Macrina. Around Labor day, therefore, so - as not to overburden the goodness and the time and the purse of our priests, this years annual group priests' "Retreat" will be omitted. However it is hoped that each priest will make a Retreat either privately or with the local Latin rite clergy.

10. The Rev. Fathers Basil Sereghy and Basil Pekar are delegated to prepare a historical booklet for the occasion of the seminary Dedication; I will be grateful for whatever cooperation they will be given in gathering a valuable historical data.

11. Msgr. George Michajlo and Rev. John Powell are delegated to prepare a program souvenir booklet for the occasion of the Seminary Dedication, and every cooperation shown to them will be greatly appreciated by me. Also to this task for various districts to solicit advertising and patrons are delegated these - good Rev. Fathers: Stephen Gulyassy, George Petro, John Gernat, Michael Hrebin, Thomas Dolinay, John Kostival, Paul Shogan, Paul Barnyock, Albert Gajdos and Daniel Maczkov. Please let us all try our best.

12. A six week CANTOR'S COURSE will be held at our Seminary in Pittsburgh, Pa., commencing June 18, under the supervision of our own clergy. Enclosed please find a circular of particulars. We all recognize the urgent need of qualified cantors. Please make this problem your own by giving this announcement the widest possible publicity among our faithful. And please do not stop - with the mere public announcement of this cantors course, but knowing your youth better than anybody else, please approach likely - cantor candidates personally. A day will come when you will be in need of a cantor; Now is the time to do something about it.

13. It is hoped that all our pre-divinity students will study at our Seminary in Pittsburgh, Pa., commencing this Fall. therefore all High School graduates intending to study for our Exarchate priesthood should immediately register with our Chancery. Their application should include:

- a) Medical certificate
- b) Transcript of High School or College credits.
- c) A brief "curriculum vitae".
- d) Parental marriage certificate.
- e) Confidential letter of Pastor.

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Faithfully yours in Christ

+ Daniel Ivancho, Bishop

#### S E M I N A R Y

In his decree, "EA SEMPER", Pope Pius X. recommended a project for the Rusins and Magyars in the United States, the building of a Eparchial Seminary. On March 1, 1929, Pope Pius XI, through the Oriental Congregation issued the decree "CUM DATA FUERIT" which urged the establishment of a seminary for the Greek Rite Catholic - Rusins and Magyars as quickly as possible.

Many unsurmountable obstacles made the fulfillment of Rome's - desire impossible. For this reason, the Greek Rite Catholic Rusin

and Magyar Seminarians attended seminaries of the Latin Rite; namely St. Mary's in Baltimore, Md. and St. Bonaventure in Allegheny, N. Y. It was obvious that the Greek Rite Catholic seminarians were unable to receive adequate instructions in their own Rite and language. Furthermore the question of a married or celibate clergy was always a problem which led to misunderstanding and even troubles between the seminarians of both Rites. It becomes clearer and clearer that only a seminary of the Greek Rite could solve the problem of a Greek Rite seminarian. In the meantime, Fr. Gabriel Martyak, Apostolic Administrator from 1920-1924 and in 1924 to 1928 Bishop Basil Takacs sent their seminarians to Uzhorod or Presov, Czechoslovakia, Podkarpatska Rus' and some to Rome.

In the early 1930's Bishop Basil Takacs began to send some of his seminarians to the Seminary of St. Procopius in Lisle, Ill. - which was operated by the Latin Rite Benedictine Fathers of Czech origin. With the advent of the Second World War (1939) the Greek - Rite Seminarians of necessity returned to the United States of America and completed their studies in St. Procopius. St Procopius remained the only Seminary for the Rusins and Magyars of the Pittsburgh, Pa. Exarchate until the establishment of SS Cyril and Methodius Seminary in Pittsburgh, Pa.

In a Pastoral Letter dated February 15, 1949, Bishop Daniel Ivancho of Pittsburgh Exarchate stated that upon the unanimous council and agreement of the Exarchates Consultors and the Ordinariate, a fund raising drive would be launched for the much needed Exarch Institutions, especially a Seminary.

A goal of a million dollars was set. To obtain it, each parish and filial church was to raise one half of its gross income of the year 1947. This amount was to be paid by the end of 1951. At least one third of the prescribed quota of each church was to be met by the end of the first year. Why was the 1947 gross income used as a norm? The year 1947 was the year which produced the greatest income in the history of the Exarchate. On June 14, 1950, Card. Eugene Tisserant sent a representative in the person of Msgr. Joseph Moili, the Assessor of the Sacred Eastern Congregation, to the United States of America.

September 2, 1950 at Mount St. Macrina pilgrimage Msgr. Joseph Moili during his sermon stated that the - Eastern Congregation in Rome was well pleased with the project of building the Seminary and relayed the blessing on such fine work.

On July 5, 1950, the Feast of SS. Cyril and Methodius, ground breaking ceremonies for the SS. Cyril and Methodius Seminary at 3605 Perrysville Avenue, Pittsburgh, Pa., were conducted by Bishop Daniel Ivancho, Exarch of the Pittsburgh, Pa., Exarchate of the Greek Rite.

On October 14, 1950 forty seminarians constitute the first Major Seminary occupying temporary quarters. The official opening was October 16, 1950 with Bishop Daniel Ivancho as the first Rector.

The faculty for the Department of Theology: Pastoral Letter October 8, 1950 Appointments:

Msgr. George Michajlo, S.T.D., Vice Rector and Professor of Homiletics.

Rev. Basil Shereghy, S. T.D., Spiritual Director, Dogma and - Eastern Theology.

Rev. Vladimir Firczak, Procurator

Rev. Stephen Kachur, S.T.D., Sacred Scripture, Greek, Rusin,

and Prefect.

Rev. Eugene Hornyak, S.T.D., Moral Theology, Canon Law, and -  
Choir Director.

Rev. Basil Pekar, S.T.D., Philosophy, Liturgy and Church Slo-  
vanic

Rev. Louis Sismis, S.T.D., Church History, Latin and History  
of Philosophy

Rev. Stephen Kocisko, S.T.L., Patrology.

Rev. John Kocisko, Socius and Ascetical Theology.

Rev. Valentine Orosz, Hungarian.

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On October 18, 1950 the cornerstone was laid by Bishop Daniel Ivancho. Sermons were delivered by Rev. Ivan Romzsa in Rusin and Rev. Nicholas Elko in English.

October 18, 1951 in the solemn dedication of the Seminary by Bishop Daniel Ivancho, Bishop John F. Deardon, Bishop of the Latin Rite Diocese of Pittsburgh, Pa., delivered the English Sermon.

Bishop Daniel Ivancho was host to Cardinal Gregory XV. Agagianian, Patriarch of Cilicia of the Armenians on November 21, 1951. In closing the Cardinal bestowed his blessing upon the assemblage.

On February 23, 1952, the newly completed Seminary Chapel was blessed by Bishop Daniel Ivancho.

February 24, 1952 marked the first confirmation of Holy Orders in the Seminary Chapel.

May 18, 1952 saw the solemn consecration of the main altar of the Seminary Chapel by Bishop Daniel Ivancho.

Prayers, sacrifices and hard work had accomplished the great goal of having a seminary where the Rusin and Magyar youth studying for the holy priesthood, would be trained in the Eastern atmosphere and according to the Greek Rite.

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THIS DOCUMENT WAS PLACED INTO THE SEMINARY CORNERSTONE  
1 9 5 0

SS. Cyril and Methodius Seminary  
Dedication Book.

On the 22nd day of October in the year of Our Lord 1 9 5 0  
IN THE NAME OF THE MOST HOLY TRINITY. AMEN.

On the 22nd day of October, in the year of Our Lord, 1950, the 21st Sunday after Pentecost the Feast of St. Jacob the Apostle - the 26th year of the founding of the Pittsburgh Greek-Slovanic Ordinariate, during the Pontificate of the Supreme Pontiff Pope Pius XII fearlessly governing the Church of Christ during the term of Office of the Honorable Harry S. Truman, President of the United States of America, and the Honorable James H. Duff, Governor of Pennsylvania and the Honorable David L. Lawrence, Mayor of the city of Pittsburgh, Pennsylvania, the Most Rev. Daniel Ivancho, D.D. Titular Bishop of Europus and Apostolic Exarch of the Pittsburgh - Greek Slovanic Exarchate by a great and illustrious circle of ecclesiastis and a multitude of the Faithful, intently observing, -

with solemn rite blessed and placed the cornerstone of this the Greek Rite Catholic Seminary being erected under the patronage of SS. Cyril and Methodius the Apostles of Slovanic people.

This Seminary was incorporated according to the laws of the Commonwealth of Pennsylvania on the 28th day of June 1950, the corporate title being Greek (Byzantine) Catholic Seminary of SS. Cyril and Methodius. The officers of said Corporation are: Most Rev. Daniel Ivancho, D.D., President, Msgr. George Michajlo, S.T.D. Secretary, the Rev. John K. Powell, Treasurer; and the following : Trustees: Very Rev. Alexander Papp, Gary, Indiana, Very Rev. Nicholas Csopey, Wilkes Barre, Pa., Very Rev. John A. Stim, Passaic N.J.; Very Rev. Julius Gregassy, D.D., Braddock, Pa.; Very Rev. John Kallok, Joliet, Ill.; Rev. Nicholas Elko, Cleveland, Ohio.

The Holy See sent its gracious approval and sent special Apostolic blessing in this Seminary in a letter dated at the Vatican July 22, 1950 A.D., 803/448, and signed by His Eminence Eugene Tisserant Secretary of the Sacred Eastern Congregation, and by His Excellency, the Archbishop Valerio Valeri, Assessor.

The rite of Groundbreaking and blessing was solemnly performed by His Excellency, the Most Rev. Daniel Ivancho, D.D., accompanied by 35 (Thirty-Five) priests and 3000 faithful on July 9, 1950. - Temporary quarters of the Seminary were opened on these grounds - on October 14th, 1950, when 40 seminarians were registered. The Academic year of this Seminary commenced with a Pontifical Divine Liturgy invoking the Holy Spirit, sung by His Excellency Exarch - Daniel Ivancho, on October 16, 1950.

The seminary superiors and professors were appointed by Bishop Daniel Ivancho on October 8, 1950 as follows:

Most Rev. Daniel Ivancho, D.D., Rector and Pastoral Theology

Msgr. George Michajlo, S.T.D., Vice-Rector, Homiletics.

Rev. Basil Shereghy, S.T.D., Spiritual Director and professor of Dogmatic and Oriental Theology.

Rev. Eugene Hornyak, S.T.D., Moral Theology, Canon Law and - Director of the Seminary Choir.

Rev. Basil Pekar, S.T.D., Philosophy, Liturgy, Church Slovanic

Rev. Louis Sismis, S.T.D., Church History, Latin and History - of Philosophy

Rev. Stephen Kocisko, S.T.L., Patrology

Rev.. John Kocisko, Socius and Ascetical Theology.

Rev. Valentine Orosz, Hungarian language.

The Sisters of St. Basil the Great of Mt. St. Macrina of Uniontown, Pa., under the leadership of the Very Rev. Mother Olga, kindly undertook the responsibility of providing the domestic needs of the faculty and students.

May the Seminary be erected, as is fondly hoped, upon this - stone remain for a long series of years, that the faithful may be propagated piety poured forth upon the Seminarians, and after their ordination, upon the people committed to their care

So be it ! So be it !

Daniel Ivancho  
Bishop of Europus

Msgr. George Michajlo  
Secretary

## SACRED CONGREGATION FOR THE EASTERN CHURCHES. DECREE.

Our Holy Father Pius XII, by Divine providence Pope, announced in an audience on the 25th day of November of the current year to His Excellency Msgr. D. Dell'Acqua, the Acting Secretary of State, after the matter had been presented for the disposition by the - Card. Secretary of the Sacred Congregation for the Eastern Church, that he (the Holy Father) has selected and appointed as Apostolic Administrator of the Exarchate of the Greek Rite in the city of - Pittsburgh, Pa., the worthy and benevolent priest Msgr. Nicholas Elko, with full powers for the faithful Ruthenians (Rusins) coming from Subcarpathia and dwelling in the United States of North America. He is vested with all rights, official powers and uniquely - episcopal character. -

Nothing withstanding to the contrary.

Given in Rome in the office of the Sacred Congregation for - the Eastern Church on the 2nd day of December.

A. Coussa, Assesor

Eugene Card. Tisserant  
Secretary of the Eastern  
Congregation.

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( The above appointment was made on account of Bishop Daniel Ivancho's illegal act.)  
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APOSTOLIC DELEGATION  
UNITED STATES OF AMERICA

3339 Massach-setts Ave.  
Washington, D.C.

No 119/59

12 September 1963

Most Rev. Nicholas Elko, D.D.  
Bishop of Pittsburgh  
54 Riverview Avenue.  
Pittsburgh, Pa.

Your Excellency :

In order that you have the official record of the elevation - of the jurisdiction of Pittsburgh to the status of an Eparchy, I am enclosing herewith the "DECRETUM EXECUTORIALE" which gives effect to the apostolic letter, " CUM HOMINES" of 6 July 1963.

The date , September 10th, coincides with that for the establishment of the new EPARCHY of PASSAIC.

With cordial regards and best wishes , I remain

Sincerely yours in Christ

+ E. Vagnozzi, Apostolic Delegate

# DECRETUM EXECUTORIALE

Vidi: The Byzantine Catholic World Sept.22,1963. p.7. Vol.8.

## PASSAIC EPARCHY CANONICALLY ERECTED

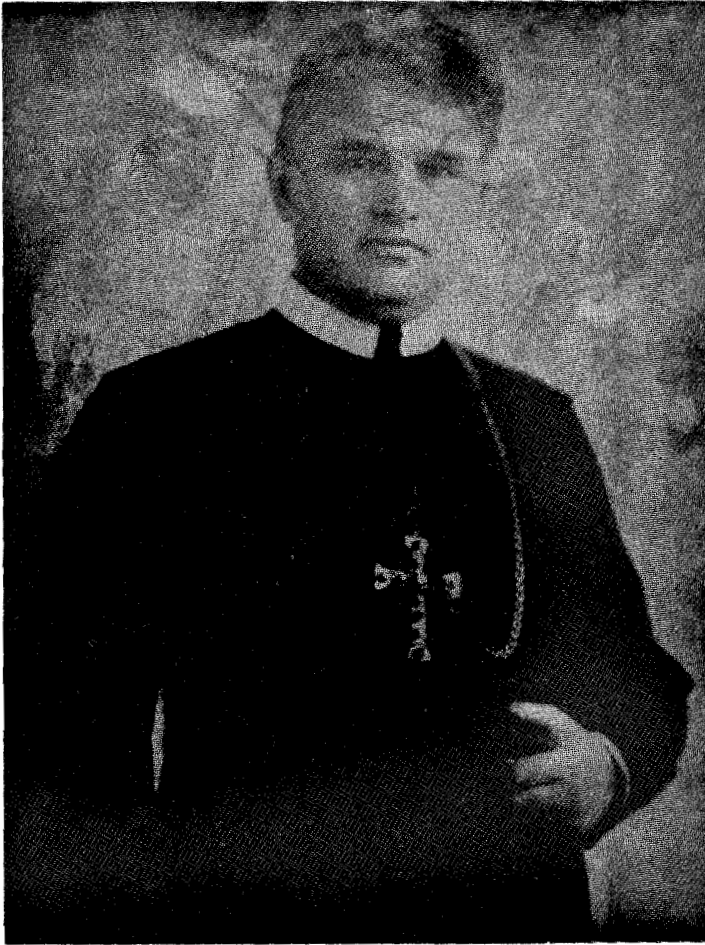
Bishop Stephen Kocisko, was officially installed as the FIRST Eparch of Passaic Eparchy, by Egidio Vagnozzi Apostolic Delegate of the United States of America, September 10, 1963 in the Cathedral of St. Michael the Archangel, Passaic, N.J. At the same time the historical canonical erection of the new Passaic, N.J. Eparchy took place.

Bishop Stephen Kocisko offered the Pontifical Divine Liturgy During the ceremonies, the Bulla of the Holy Apostolic See, two documents, one containing the canonical erection of the Passaic Eparchy and the other the official appointment of Bishop Stephen Kocisko, as Eparch, were publicly read. Then the Apostolic Delegate officially installed the new Eparch, conferring upon him the legitimate authority over all things, spiritual and material, of the new Eparchy. He then led the newly installed Eparch to his throne.

While Bishop Stephen Kocisko was seated on the throne, the clergy of the Eparchy came to him to express their promise of obedience and each kissed the Bishop's hand, cross and the Omophor - on the right shoulder.

So, was Bishop Stephen Kocisko, appointed as the First Eparch of Passaic, N.J. for the PODKARPATSKI RUSINS.

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ORTYNSKY BISHOP SOTER

Born: in Ortynic, Galicia (Austria) January 29, 1866

Educated: In Drohobic, Stryj, Krakow.

Entered the Order of St Basil The Great in 1884.

Bishop-Elect: March 26, 1907,

Consecrated in L'vov, May 12, 1907

Died: In Philadelphia, Pa. March 24, 1916.



Vspr. o. Havriil Martyak,  
Prelat i byvšij Hl. Duch. Upr. Soj.

RIGHT REV. MSGR. GABRIEL MARTYAK

Born: November 6, 1859, Viskoc, Saros County, Hungary

Educated: In Eperjes (Presov), Hungary

Married: Irene Dudinszky, February 1885.

Arrived in the United States of America in 1895, returned to Europe in 1904. Came to the United States the second time in 1908.

Appointed Administrator for the Greek Rite Catholics of Hungary in 1916-1924.

Died: In Lansford, Pa, May 14, 1934.



**TAKACS BISHOP BASIL**

Born: October 27, 1879 in Vucsko, Maramaros County, Hungary.

Educated: In Szatmar, Munkacs Gymnasium. Theology: In Ungvar.

Ordained: December 12, 1902, in Ungvar, Hungary

In 1902-1911 Pastor in Kis Rakocz.

1911 Secretary of the Pension Fund.

1912-1924 Spiritual Director of the Ungvar Seminary

1924 Titular Bishop of Zela for the Uhro Carpatho Rusins, Magyars and Croations of the United States of America.

Died: May 13, 1948, Pittsburgh, Pa.

Buried in Mount St. Macrina Cemetary, Uniontown, Pa.



I V A N C H O   B I S H O P   D A N I E L

Born: March 30, 1908, in Körösmező- Jasina, Maramaros County.

Educated: In Cleveland, Ohio, St Procopius College, Lisle, Ill  
Theology , in Podkarpatska Rus'.

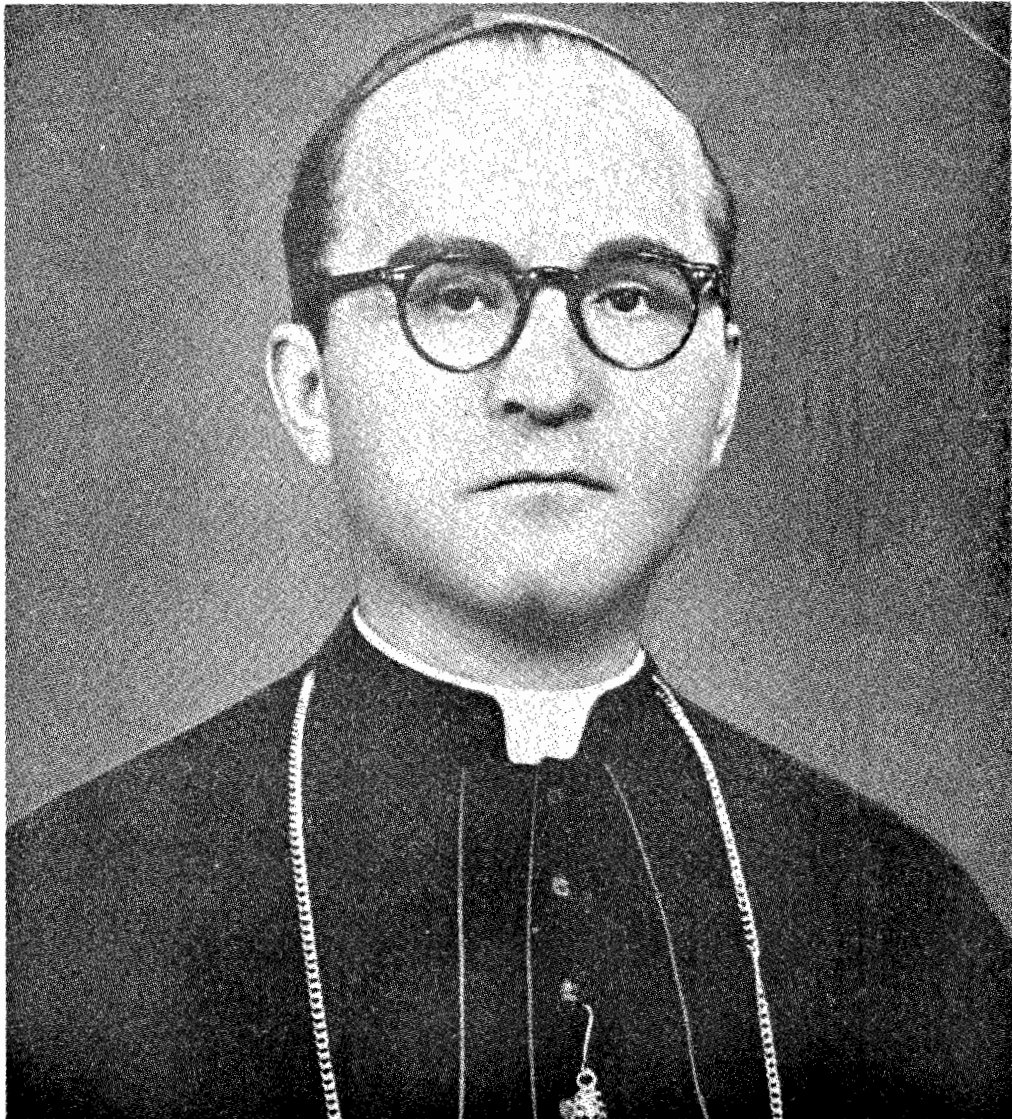
Ordained: September 30, 1934, in McKeesport, Pa.

Assignments: Minneapolis, Minn., Cleveland, Ohio

Bishop-Elect of Europus August 29, 1946. Auxialary to Bishop -  
Basil Takacs.

Resigned: Episcopal Office December 2, 1954. (Illegal act).





ELKO BISHOP T. NICHOLAS

Born: December 14, 1909, in Donora, Pa.

Educated: In Donora, Duquesne University, Theology: Uzhorod, Podkarpatska Rus'.

Ordained: September 30, 1934 in McKeesport, Pa.

Assignment : Canonsburg, Mc Adoo, Pa, Cleveland, O.

1952 Vicar General. Rector of the Seminary, February 1952-1954.

Rector of the Cathedral Church 1954.

Bishop-elect September 5, 1954. Consecrated in Rome March 6, 1955

Exarch of Pittsburgh, Pa., July 31, 1963 also first Eparch of - Pittsburgh, Pa.

Resigned July 3. 1967.



**KOCISKO BISHOP J. STEPHEN**

**Born:** June 11, 1915, in Minneapolis, Minnesota

**Educated :** In Minneapolis, Minn. St. Paul Minor Seminary

**Theology :** In Rome

**Ordained :** March 3, 1941 in Rome

**Assignments:** Detroit, Mich. Lindora, Pa..

**July 20, 1956 Bishop of Theveste ,Auxialary to Bishop Elko.**

**Chancellor, Vicar General, Rector of Seminary.**

**June 6, 1963 Eparch of Passaic,N.J.**

**December 22, 1967 Eparch of Pittsburgh,Pa.**

**1969, Archbishop of Pittsburgh,Pa and Metropolitan of Munhall, Pa.**

GREEK RITE CATHOLIC HIERARCHY IN THE UNITED STATES OF AMERICA

1924 JUBILEE 1974 ЮБИЛЕЙ

1922<sup>†</sup> POPE PIUS XI 1939

1939<sup>†</sup> POPE PIUS XII 1958

1958<sup>†</sup> POPE JOHN XXIII 1963

1963<sup>†</sup> POPE PAUL VI

1946<sup>†</sup> DANIEL IVANCHO 1954

1924<sup>†</sup> BASIL TAKACS 1948

1955<sup>†</sup> NICHOLAS T. ELKO 1967

1968<sup>†</sup> MICHAEL J. DUDICK

1956<sup>†</sup> STEPHEN J. KOCISKO  
ARCHBISHOP<sup>1/2</sup> METROPOLITAN

1969<sup>†</sup> EMIL J. MIHALIK

JOHN SLIVKA



GREEK RITE CATHOLIC  
RUSIN  
HIERARCHS OF OUR METROPOLITAN  
PROVINCE OF PITTSBURGH  
1977



From left to right:

John M. Bilock    Auxiliary of Pittsburgh, Pa.  
Emil J. Mihalik   Bishop of Parma, Ohio  
Stephen J. Kocisko   Metropolitan Archbishop of Pittsburgh, Pa.  
Michael J. Dudick   Bishop of Passaic, N.J.  
Thomas J. Dolinay   Auxiliary of Passaic, N.J.

## B I B L I O G R A P H Y

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\* Galician clergy.



## CORRECTIONS

Page	Par. =Paragraph	No = Number	L. = Line
III	L. 7. Brsddock = Braddock		
IV	L. 27. andwer = answer		
VII	L. 19. Saturovsky + Staurovsky		
X	Par. 5. L.6. orignoed = or ignored		
XI	L. 6. contravesal = contraversal		in christian
1.	Par. 1. L.13 Princely = princely. L. 17 ans = and. L.18 inchristian =		
	Par. 4 L. 8 in the of beginning = in the beginning.		
3	Par. 4. L. 1. minites = minutes. Par.5.L.6 foregn = foreign		
4	Proposals. Par. 2. L. 3. tolloration = toleration, also No. 2.		
6	Par. 1. L. 4. circilar = circular. L. 15. foregn = foreign		
7	Par. 5. L. 6. belittled the = belittled them		
10	Schism. Par. 3. L. 1. subسدised = subsidiced		
12	Par. 1. L. 8. understand each = understand each other		
14	Par. 2. L. 4. took part = took part in it. Par. 10. L.2.tolerating.		
17	Par. 4. L. 2. severty = severity		
18	Par. 10. L. 3 Remained = remained		
19	Par. 7. L. 5. privelehes = privileges		
21	No. 8. Par. 1. L. 10. erroning = erring		
22	Par. 1. L. 2. = immigrants		
23	No. 3. L. 2. Then a a = Then a		
29	No. 2. Par. 3. L. 7. Hunharrians = Hungarians		
32	Par. 7. L. 1. supporte = supported		
33	Par. 10. L. 1. anciety = anxiety		
36	Meetings min. ...Par. 4. L. 1. Chairma =Chairman. L.2 b others=brothers		
37	No. 2. Par. 2. ... tell us how? = tell us how and when were we disloyal.		
41	Par. 5. L. 1. slunber = slumber		
43	Par. 12. L.1. o- = of		
44	g) residehce - residence		
50	Par. 4. L. 2. nothbetter = not better		
51	Par. 4. L. 8 . onlt = only		
52	Par. 5. L. 11. personalgains = personal gains.Last Par. fects=facts		
53	No. 3. L. 2. followin = following		
54	No. 6. Par. 2. L.13 forom = forum. Par. 5. L.2. ia = is a		
	COMMENTS Par. 2. L.1. PRADA = Pravda. Last Par. L.1 .recived= received		
58	No. 8. L.1. atymological = etymological		
59	L. 1. of th = of the		
62	Par 2. L. 4. dedicte = dedicate		
66	Last L. cathogorical = cathegorical		
68	DECLARATION Par. 1. L. 6 obrogating =abrogating		straight
70	Par. 3. L. 5. then,=them. Par 7. L.8 clergyto= clergy to. L.15.staight		
71	Par. 4. L. 1. On of = One of		
72	Par 3. L. 1 i oshop = bishop. Par.7. L.6. Thatthey = that they		
75	No. 7. L.1. the in instigators = omit in		
78	Par. 4. L. 1. usto= us to. Par 3. Last L. ritebishop = rite bishop		
81	Par. 10. L. 4. uspower = us power		
82	Par 5. L. 5. ingand = ing and		
83	Par. 1. L. 3. ud = us		
85	No. 10. L. 3.waman's = woman's		
87	Par. 3. L. 1. Valantine = Valentine. No.3.L.3 desasterous=disastrous		

- 89 Par. 6. L. 9. cemeteries = cemeteries. Par. 8. L. 3. explicitly (ONCE)
- 91 No. 10. ptojects = projects .... -n = an
- 93 No. 4. c) L. 4 ridden = ridden
- 94 No. 11. Par. 2. L. 3. chOas = chaos
- 95 Par. 3. L. 3. choas = chaos
- 97 Par. 6. L. 4 entite = entire
- 102 Par. 3. L. 3. of the them = omit the
- 104 Last Par. L. 2. religi our affairs = religious affairs
- 106 Par. 2. L. 3. enormeus = enormous
- 110 Title L. 2. of AMERICS = OF AMERICA
- 111 Par. 3. L. 3. Unite = United
- 112 Title Par. 1. L. 8 aked = asked
- 113 Title Par. 1. L. 4. come = came. Par. 5. Last L. Younstown = Youngstown
- Par. 6. L. 6. UNIO = UNION. L. 11. de scicive = decisive
- 114 Last Par. L. 2. ths = the
- 115 L. 1. apastacy = apostacy
- 117 Par. 8. L. 4. does not = do not
- 119 Title L. 4 and 14 dispised - despised. L. 16. wouldnot = would not
- 121 Par. 3. L. 13. atolored = tolerated
- 123 Title. No. 1. publicit = publicly. Par 4. L. 2. Stubern = stubborn
- 125 Par. 3. L. 6. ne bishop = me bishop
- 126 Par. 7. L. 5 aGuls = souls
- 128 Art. 32. L. 3. toany = to any
- 130 LETTER. Par. 3. L. 17. publicatio = publication. Par. 3. L. 16. paragrapg = paragraph. Par. 3. 17. proven = prove
131. L. 1. nespapers = newspapers
- 132 Par. 2. No 5. L. 3. shal = shall
- 135 Par. 5. L. 8. behinnin = beginning
- 136 Par. 2. L. 2 to stat = to state. Par. 3. L. 9. onserve = observe
- 137 Par. 2. L. 12. heats = hearts. Par. 3. oldcountry = old country
- 138 Par. 3. L. 2. punchually = punctually. Par. 12. L. 3. formaly = formally
- 140 Par. 1. L. 3. atruggle = struggle. Par. 7. L. 2. beatiful = beautiful
- 141 Last L. whos = whoes
- 143 Par. 7. L. 1. at present the = at present, the
- 144 Title. Par. 2. L. 2. tollorated = tolerated
- 149 No. 3. L. 1. suspencion = suspension. No. 4. L. 1. alresdy = already
- 154 Par. 2. L. 1. proff = proof
- 158 Title. GREK RITE = GREEK RITE. Par. 1. L. 3. followin = following. Par. 2. L. 4. welfer = welfare. Par. 3. L. 3. onservance = observance. Par. 5. L. 4. celebate celibate. Par. 3. L. 3. prescri-tion = prescription
- 159 No. 1. L. 2. celebrates = celibats. No. 2. Par. 2. L. 8 withot = without
- 160 III. Par. 2. L. 8. himthe = him the
- 162 No. 2. Par. 2. L. 4. endowring = endowing
- 164 J. Popp. L. 5. i-nited = united
- 166 Par. 1. L. 17. e for the clergy = be for the clergy
- 167 Par. 2. L. 8. danderous = dangerous
- 169 Last L. jeleousy = jealousy
- 172 L. 2. resistance = resistance. M. Mackov. L. 3. al-o = also
- 175 No. 1. L. 1. authrity = authority
- 181 No. 1. Par. 4. L. 7 stpped = stopped
- 182 Par. 3. L. 1. hava = have. Par. 6. L. 2. rge = the
- 184 L. 3. tollorate = tolerate
- 186 No 9. L. 2. autocracy = autocracy
- 189 Par. 3. L. 1. thatit = that it. No. 12. Par. 3. L. 2. Inated = United. No 13 Par. 3. L. 1. Easternerners = Easterners

- 190 L. 1. toto = to to  
 194 Par. 3. L. 9. obligatoraly = obligatory  
 196 Par. 8. L. 4. Fastern rite = Eastern rite  
 199 Eccl. Nat. Cong. Title JULY 26,-933=July 26=1933  
 201 No 5. L.1. strgggle = struggle. Par.2.L.3. n the=in the  
 202 L. 4. Extention = Extension. MARTYAK L.6. por=our.  
 TAKACS Par.5. L.2. opinon = opinion  
 206 Vislocky Par. 2.L.2 nerveosly = nervously  
 207 Par. 1. L.5 MY HEAD = MY LIFE  
 208 L. 2. Hod's = God's  
 209 Honorable Sir.Par. 2.L.6. poe-er power  
 211 R. L.2. Aurelius Petrik + Stephen Petrik  
 213 Par. 3. L. 2. preribe = prescribe. Par. 4. L.2 out = our  
 215 No. 2. L. natrecognize = not recognize  
 218 Par. 2. L.3 terain = terrain. Par 7.L.2 .tollerate=tolerate  
 219 Last L. likewise = likewise  
 220 L. 6 scismatic = schismatic. No. 5 L.9 1664=1646  
 224 c) L. 5. Fromthe = from the  
 230 Par. 4. L. 5. cold not = could not. Par.6. L.6. porochial=Parochial  
 232 Par. 5. L. 12 writen = written  
 233 No. 4. Par. 2. L.4. Eparch = Eparchy  
 235 Par. 4. L. 4. olong = along  
 236 Par. 4. L. 1. folloeing = following. No. 2. L.1. ispossiblr=is pos-  
 237 sible. No. 4 .Par. 3.L. 5. cansay = can say =  
 237 Par. 14. L. 3. beacause = = because  
 241 Page 38. L. 2. this n doubts = this doubt  
 243 Par. 4. L.6. DECLARATIN = DECLARATION  
 244 L. 3. edto hi = ed to him. Par. 2. L.2. agoanst = against. L. 10.  
 onesidedly = one sidedly  
 246 Par. 2. L. 3. efferts = efforts  
 253 L. 3. contractino = contracting  
 254 Par. 4. L.5. permisable = permissable. Par.6. L. 14. the = they  
 265 Par. 2. L. 4. is = are. Par. 5. L. 1.viollation= violaton. Par. 6.L.1.  
 Patoral = Pastoral  
 267 Par. 4. L. 18 ols slovanic = Old Slovanic  
 275 Par. 2. L. 5. stpped = stopped  
 278 Par. 3. L. 1. Holocacky = Holovacky  
 283 Minutes .Par. 1. L.2. Pope Pius X.=Pius XI.  
 284 L. 3. empowered = empowered  
 286 Par. 2. L. 5. wtiting = writing  
 287 No. 2. b L. 2. RELATOT = RELATOR. No 4. L.19 spurining = spuring.  
 Par. 9. L. 5. prcure = procure tated  
 290 Title OOR = OUR. Par. 1.L.4. eve= even. Par.5.L.1.pricipitated=precipi-  
 293 L. L. 2. forgatten = forgotten  
 298 L.4. dificcilis= difficilis. IV. Par. 2. L. 4.detirmen=determinded  
 299 Par. 9. L.2. wthin = within  
 303 e) L. -. inite= unite  
 304 Title.Feb.5,47.L.3 . omit HEA.  
 306. L. 1-2 i-roncutain - iron curtain. No 7.L.8. ur ing= urging.No 8.L.7  
 ofcourse = of course/ necessiate=necessitate  
 308 Par. 5. L.3. br= be 307. L.1.atleast= at least. h) breatheren=brethren  
 309 Pastoral L. L.1. joyes = joyous.  
 311 L.5. ourpriests= our priests. No.12.L.7 . course = course  
 314 Par.2. L. 9 Gregassy = Grigassy. Par.4.L.2. accompaniedby=accompanied by